

The Bancroft Library

University of California • Berkeley



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation



no 7 P.



ELDER J. W. PETERSON.

JOSEPH SMITH DEFENDED

and

HIS DIVINE MISSION VINDICATED

An answer to the attacks of his enemies, religious and political

BY ELDER J. W. PETERSON

LAMONI, IOWA
HERALD PUBLISHING HOUSE



THE BRANCH OF LIBRARY
F83
182
568

PREFACE.

MY OBJECT in writing this book is because I see a need of such a work, and because the enemy of righteousness and truth has been so artful in vilifying and misrepresenting Joseph Smith, that I desire the truth to be placed alongside of the misrepresentations, so that those who are looking for truth may be able to discover it. I do not suppose that what I have written will convince all who read, that the Latter Day Saint faith is the "faith of Jesus," for fifteen years of public experience have convinced me that there are many who have already made up their minds that Joseph Smith was a bad man and are not willing to give proper consideration to his teachings.

There are none who are more interested in a proper solution of the question, "Who was Joseph Smith?" than we are, as our eternal salvation is at stake, and it is to our interest to be careful and fair with both sides. Unlike the fanatical class who refuse to read anything but that which is in their favor, we have read carefully both sides of this question, and can recommend to the reader the following pages as a fair, careful, and conservative view of the facts.

We send this work out as an introductory to introduce the reader to a very few of the many proofs existing concerning the character and calling of Joseph Smith.

May the Spirit that leads into all truth, guide the honest in search for it.

J. W. PETERSON.



WHO WAS JOSEPH SMITH?

CHAPTER I.

EVERY CHURCH HAS A BEGINNING—SOME ONE THE FOUNDER—
GOD THE FOUNDER OF THE CHURCH OF JESUS CHRIST OF
LATTER DAY SAINTS — JOSEPH SMITH CHOSEN TO BEGIN IT
— EFFORTS OF ENEMIES TO MISREPRESENT — ENEMIES'
REPORT NOT LIKELY TO BE CORRECT — GOD EXPECTS MEN
TO USE THEIR REASON — MUST HEAR BEFORE JUDGING —
BOTH SIDES MUST BE HEARD — ENEMIES CONTRADICT EACH
OTHER — FACTS ONLY WILL AVAIL — SMITH'S TEACHINGS
A GIBRALTAR — ASSISTANCE OFFERED — A DIFFERENCE
BETWEEN THE LATTER DAY SAINTS AND "MORMONS" —
JOSEPH SMITH NOT THE AUTHOR OF UTAH MORMONISM.

EVERY church originated with some one—every church had its founder. Those who are seeking for knowledge desire, no doubt, to hear the true story of Joseph Smith, the earthly founder of the Church of Jesus Christ, restored; as told by his friends. The Latter Day Saints have ever held that God was the real founder of the Church of which they have become members and that Joseph Smith was but an instrument in God's hands to accomplish that work. While not considering Mr. Smith the author of our faith, yet our regard for him as a man of God impels us to defend him against the vile attacks that have been made against him. Because of this effort on the part of his enemies to keep the truth from coming

before the public, many good people scarcely give him more than a passing thought and often that one thought is clothed with indifference, contempt, or even hatred. If his enemies have represented him correctly, and presented his character to the public in its true light, then no one should be blamed for being disinterested nor for considering him unworthy of further notice. But his enemies have not represented him correctly. One's friends may often fail in that regard, much more one's enemies. The latter are almost sure, as might be supposed, to misconstrue the meaning of every word and distort the intention of every act to suit their purposes.

We can assure the reader, in advance of the proof which we shall subsequently furnish, that he was really a good man and one greatly to be admired. His acts were so public and his words so plain and virtuous that it is not a difficult matter to determine his character when the facts are all examined with an unbiased mind. Many of his opposers appear very ridiculous when their writings are compared with the facts. Others, a little more clear-sighted yet not more honorable, have resorted to misrepresentation in order to make out a case against him. Still others, with no intention, perhaps, of doing the man any injustice, yet ignorant of the true facts, have drawn largely from misrepresentations and evil stories and are caught in the same snare with those from whom they copy.

With all due respect for the opinions of those who think differently, we kindly ask and earnestly request that Mr. Smith be heard for himself. Perhaps after both sides are carefully considered, it will be dis-

covered that his opposers have not been dealing with the facts at all. Usually the opposers of Mr. Smith are not satisfied to throw mud only at him, but good, honest men and women who think the proofs are not sufficient to prove that he was a bad man must also be vilified. Hence, the believers in Mr. Smith's teachings are cast out as low and vicious, no matter how kind they are, no matter how honorable they are, no matter how good they are—all counts for nothing. They, too, must be muddled. This should show the spirit actuating the persecutors, and we trust the reader will note this point carefully.

The invitation of our heavenly Father, "Come now, and let us reason together," we believe to be the proper way to do where differences exist. We therefore invite the reader to come and let us reason upon this matter kindly. Some one has said: "He who will not reason, is a knave; he who dare not reason, is a coward; he who can not reason, is a fool."

Bible believers can not well escape condemnation if they refuse to observe the commandment of the Apostle Paul to "prove all things." The work of Joseph Smith is one of the things that should be proven false before rejected, or proven true before accepted. In order that we may prove anything in the right way, we must do it kindly, for the Bible says, in substance, that the things of God are only understood by the Spirit of God. An unkind feeling will exclude that Spirit from the heart, and therefore, the brightest truth of God might be considered only a myth unless kindness is exercised. If the reader is not willing to reason kindly, then we beg permission to withdraw. We want nothing to do with an unkind

investigation, for it would be productive of no good. Continuing, we wish to suggest that honor, if nothing more, should provide us with a desire to obtain knowledge; and not only knowledge, but correct knowledge. It should not hurt any man's religion to correctly understand the religion of some other man, unless his own be of that kind that will not bear comparison.

In this short treatise, we are fully aware that we shall not be able to do this subject half justice, but we can, at least, try to throw a little light on the matter for the benefit of those who are willing to do unto others as they would have others do unto them. All will admit the possibility of there being a side to this question other than the one told by the enemies, and not only the possibility, but the probability. In view, therefore, of the probable other side, we desire to submit a few brief points and hope they may be calmly and carefully studied, not with a desire to find fault, for flaws exist in all the works of man everywhere, but with a desire to get at our meaning from our own words, as also to obtain the truth of the matter herein discussed. We are confident that we shall not only be able to show a probable other side, but clearly and distinctly that words have been attributed to Mr. Smith which he never uttered, and acts laid at his door that were the very opposite of the real work of the man. Usually when people desire to know the truth concerning any church, any social organization, or any political party, they will read the articles of faith, the declaration of principles, or the platform of the respective societies. It is always best to allow each to interpret its own pro-

duction, and most people do that. Indeed justice can not be done in any other way. But when the work of Joseph Smith is being considered or, rather, rejected, many people scarcely ever ask: "What articles of faith did he subscribe to? How did he interpret them? What did he say for himself?" It is sufficient, with many, to read some dime novel, or some ridiculous book written expressly to make money, with no regard for the truth; or, still worse, the bitter writings of some apostate; or, worse than all, the revengeful writings of those who have been expelled from the Church for immorality or other wrongs. This latter class were too bad to hold fellowship longer in what many ignorantly suppose to be the most vile church in existence, and yet they will accept the writings of such men for diamond truth, and drink in their offering with a relish. To be consistent, the writing of a bad man, too bad to be fellowshipped longer in a bad church, should be read, to say the least, with considerable suspicion. Again, the writings of a bad man expelled from a virtuous church should be taken with at least "a grain of salt." Apostate writers also usually show a revengeful spirit against those whom they lovingly called brothers for twenty or more years. Their revengeful spirit shows the reason for their apostasy. Such a spirit is not of the God of love, and because they did not have the good Spirit they became dark and abode not in the truth, fulfilling the words of Jesus: "If therefore the light that is in thee be darkness how great is that darkness." The writing of one in darkness is scarcely to be trusted. Prejudiced writers almost invariably exhibit their malignant

spirit in the very title of their books, for instead of speaking of the Church by its proper name they usually use the term Mormon in order to cater to public prejudice. Hence, we see such books as *Doctrines and Dogmas of Mormonism*, *Mormonism Unveiled*, *The Women of Mormonism*, *The Mormon Prophet*, etc. Their very title is a warning to honorable men to look with suspicion on the contents. Then, again, we have anti-Mormon societies, the very title of which indicates their prejudice. The proper course to pursue in order to find the truth concerning Joseph Smith is to compare his writings with the attacks of his enemies. Mr. Smith is now dead, but his words and works yet live, and his friends desire to place them in contrast with what his accusers have said and let the public examine each. Let them look on the one picture and then on the other, and, after comparing them with the facts, decide for themselves which truly represents the man. We do not wish to suppress the writings of his enemies. We do not at all desire to mar that picture. We would rather preserve it to present in contrast with the truth. It does not require a great deal of bravery to attack a dead lion. But as most of the attacks have been made on Mr. Smith since his death, so that he can not defend himself, his friends desire to speak a word in his defense. It is right that the witnesses for the accused be heard as well as witnesses against him. If the Court of Public Opinion does not grant us our rights in this world, then it becomes our final duty to appeal the case to the Supreme Judge of all the earth, and we will wait with confidence the decision in that great day when those who have

judged Mr. Smith wrongfully will be compelled to face the facts. It is not right to refuse to hear the other side, neither is it right to judge from biased testimony alone. People may, if they choose, judge Mr. Smith by what his enemies have said, but there comes a time in the great summing up of accounts, when such men will wish they had been fair. We only ask for justice, we ask only for fair play.

In further consideration of this thought, perhaps no wiser saying was ever penned than one by Solomon, the master-builder of the temple of God at Jerusalem: "He that answereth a matter before he heareth it, it is folly and shame unto him." Let it be noticed that Solomon does not say "heareth of a matter" but heareth the matter itself. So, with Joseph Smith, do not judge him by what is said of him, but hear the man himself; likewise, his witnesses. In this boasted age of intelligence it would be very humiliating to many, no doubt, to admit that they were far behind the ancients in some things at least. But it is a fact that since Joseph Smith appeared as a reformer and restorer, many people are guilty of judging him before hearing him—the very thing which Solomon said was both shameful and foolish. It is lamentable that many have not advanced one step in this regard since Solomon thousands of years ago wrote by inspiration the above statement. Another than Solomon, "a ruler of the Jews" and one of the lawmakers of his nation, also saw this weakness even in those of note. When Jesus was being tried before Pilate he asked, "Doth our law judge any man, before it hear him, and know what he doeth?" He knew that it was wrong to condemn a

man without a hearing. So ought men to know that it is wrong to do the same thing to-day. But the mere mention of Joseph Smith at once stirs up the old satanic spirit of persecution in many, and they cry out as of old, "Away with him, away with him, crucify him," "He is not fit to live," without really knowing who the man was, or what he had done.

How many grave mistakes have been made in the past because of a failure to hear equally patiently the accused as well as the accuser? The most alarming mistake in all the world's great history was because of this failure, when the only Son of our Maker and Preserver was mobbed by religious fanatics. The purest blood this world ever saw was madly spilled on Calvary by order of those who would not stop to reason. What a lesson to us to-day who are brothers with those who made that awful mistake! It is time we were beginning to profit by past experience. Prejudice and darkness will not settle matters aright. We must be just. We must be fair.

Those to-day who will not listen, who will not read, who will not reason, can not expect to receive at the hands of the great Judge any greater reward than those of like spirit who killed his Son. Why should they? No greater displeasure of God was ever meted out to any class than to those who "having eyes, see not," "and having ears, hear not." We must listen to facts, and it is a fact that Joseph Smith was a good man, grossly misunderstood and grossly misrepresented. Why is it not better to be careful and reasonable and just and fair? Kind reader, let us ask you that if in the past you have been prejudiced against Joseph Smith, to lay it aside long enough to

patiently hear the other side. We are confident that the gospel which Mr. Smith preached will bear every Bible test and every legitimate criticism. Do not think this matter can be put aside by a puff of the breath, a wave of the hand, or a stroke of the pen. We are confident that a thorough investigation will convince the most skeptical that this is no small matter. Like the Rock of Gibraltar it has nobly withstood all the opposition that could be brought against it from every side for over three quarters of a century. Beyond a doubt, no church in the world since the early centuries of Christianity, has suffered such persecution, such lying, such slander, such contempt, and, more recently, such ostracism. It has withstood all this and has proven itself worthy of the best thought and support of the best men of this or any other country. In its doctrines are to be found the very essence of chastity, democracy, and truth. It is worthy the acceptance of any man who does not fear the persecution of those who worship at the shrine of public opinion, who does not fear to have his name cast out as evil. Any man who is strong enough to withstand all this may find great consolation in worshipping God in the Church of Jesus Christ, reorganized. But the weakling who fears public opinion and can not stem the popular tide, may just as well stop here and not read another page, for Jesus has said: "He that is ashamed of me and of my word, of him will I be ashamed before my heavenly Father and the holy angels." If the weakling is ashamed of the truth because held in lowly, unpopular circles, he is unworthy the kingdom of God.

Notwithstanding the work of Joseph Smith has been set at naught by popular opinion, it has in it the elements of success. If we are to judge of him by his works, we decide that he was a great and good man. While many were of the opinion that with the murder of Joseph Smith his work would be for ever obliterated, yet we see now that that was not the right way to settle the matter, and hence it was not settled at all. But those who tried to overthrow the work of Mr. Smith by killing the man, were no more mistaken than those who now try to solve the problem by biased evidence. Such a solution of the problem is like smothering a fire with combustible material. It will only be a matter of time when the fire will be greater than before. Truth only laughs at such work and grows fat all the while. Nor will it avail to pay no attention to it, for truth is aggressive and will continue to turn and overturn all things until every error is exposed and itself vindicated. Surely Mr. Smith's accusers are in a sad plight, a dilemma with many horns. Take whichever horn they will, they seem to get gored by the other, and not only by the other, but by the very horn itself.

To murder the man does not destroy his teaching. To lie about him seems but folly, as a lie is sure to be found out. To play the hypocrite by seeming unconcerned is worse than either of the other plans, for that would permit the supposed evil to grow and flourish in their very midst. The battle, having been started, is on for good and can not cease until justice is awarded to the worthy even though it last until the judgment day. There can be no cessation in the conflict between truth and error until that great day.

To assist those who would know the truth concerning Joseph Smith long this side of the revealments in that just day, and reap the benefit in this life, and, consequently, in the next, we offer our assistance on the following points:

First, by cross-examining some of the witnesses of the prosecution, or, more properly speaking, the persecution.

Second, by answering some of the stories told to deceive.

Third, by answering objections said to be biblical.

Fourth, by introducing disinterested witnesses to prove Mr. Smith's character good, and entirely above reproach in the different localities where he lived.

Fifth, by introducing certain court decisions—one from the Supreme Court of the United States and one from the Supreme Court of Canada, showing that Joseph Smith was not the author of, or responsible for, "Mormon" polygamy.

Sixth, by calling attention to many passages of scripture which refer to a latter-day dispensation of the gospel of Christ—"the dispensation of the fullness of times"—which Joseph Smith was divinely appointed to introduce.

Seventh, by quoting Joseph Smith's own words.

Eighth, by quoting some of his prophecies.

Ninth, by giving many of his sayings on temperance, war, governments, and other matters.

Tenth, by giving his phrenological indications.

Eleventh, by giving many newspaper articles which speak of the Reorganized Church and their efforts to oppose the evils of Utah "Mormonism."

We do not pose as a lawyer, but men who deal with

facts at law have decided how best to get at them, and so we may be permitted to get at them in a similar way. Let the results determine whether or not we have succeeded.

Before entering further into this investigation we wish to state that it is impossible to answer the question, "Who was Joseph Smith?" without examining the work which he established under the direction of the Almighty, and which the world has named "Mormonism." But the so-called Mormonism of Joseph Smith was not the Mormonism of to-day in Utah, nor was Joseph Smith in any way responsible for the evils taught by Brigham Young and his successors. We trust the reader will keep in mind this difference, and in the proper place we will show more clearly why this distinction should be made. In the following extracts we use the terms "Mormon" and "Mormonism" as the writers quoted used and understood them, not that we in any way indorse them as proper terms.

CHAPTER II.

CONTRADICTION IN HISTORY, ENCYCLOPEDIAS, NOVELS, AND NEWSPAPERS — NECESSARY TO CLEAR AWAY RUBBISH BEFORE BUILDING — PROOF AND NOT ASSERTIONS DESIRED — EVIL STORIES ANSWERED — WAS HE A FALSE PROPHET? — HIS FALSE PROPHECY DEMANDED—SPIRIT OF SNEERING—"OLD JOE" — DEVIL ALWAYS OPPOSES BRIGHTEST TRUTH THE HARDEST—DIFFERENCE BETWEEN REPUTATION AND CHARACTER—JESUS HAD A BAD REPUTATION AMONG THE JEWS—JOSEPH PROPHESED THAT THE REBELLIOUS ("MORMONS") WOULD BE SENT AWAY OUT OF THE LAND—CLERGY THE LEADERS IN PERSECUTION—JOSEPH SMITH IN HARMONY WITH BEST MODERN THINKERS.

ENTERING upon the cross-examination of the opponent's witnesses, we find it necessary to examine only a few, to show fatal weaknesses on that whole side of this question. We have not space enough here to examine all that has been published in encyclopedias, histories, autobiographies, novels, and other books, together with magazines and newspapers, against Joseph Smith; but surely it would not be considered unfair in controversy to select some of the very most public points in the history of the Church and examine them, and then let them answer for the rest, inasmuch as we can not take time here to answer all without making this writing too long and, perhaps, uninteresting.

A few of the most public events, while examining this subject, no doubt would be: The settlement of Nauvoo near where Mr. Smith was killed; the intro-

duction of polygamy, if by Joseph Smith or by some one else after he was killed; the death of Joseph Smith, time, place, and manner.

Let the reader notice as we proceed, the differences in the dates given in the following-named books on the above notable events, and then imagine, if he can, the confusion that exists in the literature of to-day on minor events connected with this subject. If not satisfied to thus imagine, then let him examine for himself and be convinced. To make the matter plain at a glance we italicize some of the errors in the following extracts:

Chamber's Encyclopedia of Universal Knowledge. In two volumes—article "Mormons": "It can not possibly be proven that Joseph Smith himself practiced polygamy."

American Encyclopedia.—Volume 2, page 738: "The practice of polygamy was denied by the 'Mormons' in earlier days. . . . Of late years it has been maintained that the revelation was *received by the prophet* as early as 1831."

Our Country's Achievements.—Page 678: "Settling in Illinois in 1831 on the banks of the Mississippi, they laid the foundation of a great temple. . . . In a short time the public mind became excited. Joseph Smith surrendered to the authorities to undergo a legal trial, but the mob, bursting in the jail, murdered him with great brutality."

Hitchcock's Analysis of the Bible.—Page 1121: "In 1838 the 'Mormons' fled to Missouri and the next year to Nauvoo, Illinois, where they were expelled in 1846."

Rand-McNally's New Atlas of the World.—Article

"Mormons": "The Mormons who had settled at Nauvoo and *Carthage*, Illinois, after being driven from Missouri."

Swinton's Condensed United States History.—Page 144, paragraph 46. Early Edition: "Joseph Smith was killed in 1845."

Quackenbos' History of the United States.—"*July, 1844, Joseph Smith and brother were killed by a mob.*"

An Elementary History of the United States.—Page 186: "The Mormons *first* settled in the regions near the Mississippi River . . . mobs drove them away."

Life of Kit Carson.—Page 286: "In 1852 . . . was lead by peculiar circumstances to undertake a trip across the continent." Page 292: "I called on Brigham Young and also on the old patriarch, *Joe Smith.*"

Story of the Wild West.—Page 402: "William F. Cody was born in February, 1845." Page 437; "Moved to Kansas in 1852." Crossed the plains when eleven years old (1856), *conversed with Joseph Smith on the way.*

Wild West.—Edition 1888, pages 436 to 439: "This purports to be an account of a dialogue between one Simpson, leader of United States Army train, and *Joseph Smith*, in 1857 [thirteen years after his death]. Simpson asks, 'But who are you?' 'I am Joe Smith,' was the reply. 'What! the leader of the Danites?' asked Simpson. 'You are correct,' said Smith. . . . 'What do you propose to do with us now?' 'I intend to burn your train. . . . I have no way to convey the stuff to my people, I'll see that it

does not reach the United States troops.'"—Palmyra to Independence, pp. 271, 272.

Female Life Among the Mormons.—Page 137: "The glaring tube of death exploded and Smith tumbled from his horse." Page 147: "On that dreadful night when these eyes beheld the fall of our holy prophet when he tumbled from his horse."

Illustrated Book of All Religions.—Page 338: "The prophet was in prison, but the jail was attacked by a furious mob, by whom Smith and *several* of his associates were murdered."

Encyclopedia Britannica.—Volume 16, page 826: "Accordingly on the 27th of June, 1844, he (Joseph Smith) and Hyrum were put in Carthage jail, but the *same night* a mob broke into the jail and shot the two men dead."

Johnson's Encyclopedia says they were shot *next day* after they were put in jail. This would either make them shot June 28, or put in jail the twenty-sixth. Ann Eliza, nineteenth wife of Brigham Young, in writing her life, says Joseph Smith was shot *July 7*, 1844. Beadle and others say June 27, 1844.

American History for Schools.—Page 244: Mormon Troubles. . . . "Their creed *allowing polygamy or a plurality of wives* was not very moral nor were their practices any more so; therefore when about twelve hundred settled in Missouri the Missourians drove them out. They crossed to Illinois and there in 1840 founded the city of Nauvoo."

Johnson's New Encyclopedia.—Edition of 1876, volume 4, page 334: "On the evening of *May 27*, [1844] assembled, dispersed the guard, and began

firing into the door and windows of the jail. Hyrum Smith was shot dead. Joseph returned the fire with a revolver until his charges were exhausted when he endeavored to make his escape by the window, but was shot in the attempt and fell dead to the ground."

Colliers Compendium of Profitable Knowledge.—By Irving Hancock, Page 360: "1845 Joe Smith the Mormon Prophet killed and the Mormons driven away from Nauvoo City, Illinois, by a mob."

The *Rocky Mountain News*, Denver, Colorado, February 18, 1894, in mentioning the death of John L. Hildreth, says: "In 1849 with his parents and the family, he went to California from Hannibal, Missouri, and from Salt Lake his party were guided by Joseph Smith, afterward chief prophet of the Mormon Church."

Reverend B. D. Alden, writing in the Colesburg, Iowa, *Review*, August 1897, says: "Smith received a revelation on polygamy in 1845." [The year after his death.]

Surely we have dates enough in the above so that there would be no escaping the conclusion that he was really murdered. If one date fails then another could be accepted. Quite a safe course for error to take, but it is not very satisfactory to those who desire to know the facts. Just where and how and when Mr. Smith was killed is very difficult to determine, especially as to when. Whether it was May 27, or June 27, 1844, or July 7, 1844, or 1845, or 1849, or 1852, or 1856, or 1857, is an unsettled question, judging from the foregoing. Here is a range of thirteen years difference in time. Is it possible that the opposition could come no closer than that in giving us the exact

date, although it occurred not much over a half century ago? How reckless! It seems some writers were more after the money than the facts. It is all the more lamentable when there are thousands yet living who could give them the facts.

Whether he was shot on horseback, in bed, or in jail is not clearly shown. Whether he had just moved from Ohio, or had just arrived from Missouri, or whether he had lived long in Illinois when he was murdered, does not appear. Whether he introduced polygamy in 1831, or 1845, or whether he did not teach it at all is a puzzle, judging from the above witnesses. Certainly some of these statements are wrong. Not all can be right. Which shall we reject, and which shall we accept?

These few points are among the most public in examining this matter. If such difference exists on these "most public matters," what shall we say of things of lesser note? What a medley of confusion from the proud literary talent of to-day! Too proud to stoop to the humble Latter Day Saints and obtain from them their own history. We have yet to see one encyclopedia or one history that has published, over the signature of any accredited representative of the Church, our history as it really is.

Ordinarily, if these same authors, or any one else for that matter, desires to know anything of the Methodists, Baptists, Congregationalists, Presbyterians, Episcopalians, or any other denomination, they at once write and get the official literature of the respective churches and study that, or else listen to their authorized representatives. But if the books quoted above are taken as a standard of evidence in

this case, then it is very certain that the ordinary rule has not been applied to Joseph Smith and the Latter Day Saints. On almost every page, and in nearly every paragraph, these writers exhibit their lack of information when writing of what they are pleased to call "the Mormons."

We would be glad to know that with the nineteenth century there passed away the disposition to accept assertion for proof. We write "assertion" because most of the above-mentioned books do not attempt to give proofs, but simply assert and assert and then turn and assert that their assertions are true. Let the reader now take up any leading encyclopedia and read the first few paragraphs under the article "Mormons," and see how they utterly fail to give proof. Some assert that Joseph Smith was "lazy and vicious and sprang from a family of the same sort," but fail to give us the proof. Others assert that he "was a thief," but fail to give us the proof. Others assert that he was a money-digger, but fail to give us the proof. Others state that he copied the Book of Mormon from Solomon Spalding's manuscript, but fail to give us the proof. Others say that he taught and practiced polygamy, but fail to give us the proof.

All of these stories, these assertions, have been answered, no doubt, a thousand times, and that, too, before they appeared in the more recent works. It is hardly possible that the denials should not have been seen by these publishers, and yet they fail even to mention that Latter Day Saints deny these assertions. What may be said of histories and encyclopedias may also largely be said of other books that mention these matters.

In order to build a lasting structure of any kind, it is necessary to clear away the rubbish first and get down to bedrock. So in this matter we desire to make another attempt, which may be called the "thousand and first," to clear away the vile rubbish stories that we may get down to the bedrock of truth. It would be of little use to offer proof, however conclusive, to those whose minds are full of evil stories to the contrary. They may honestly believe the stories to be true and therefore shut up their minds against anything else; or, if listening at all, do so with considerable reluctance and disfavor. True, we may proceed with the affirmative argument and pay no regard to vile stories and silly yarns. So, also, might a man build a house on the sand or rubbish, but the washing away of the sand or the decay of the rubbish would reveal his folly in a fallen structure. We think it best to answer these stories first, or, at least, enough of them to reveal the uselessness of the others, so that the reader may himself clear his mind of the others. Then what may follow can be more clearly viewed and with less prejudice.

About the first cry that greets our ears where we have not been properly heard before is, "Old Joe Smith the false prophet!" But was he a false prophet? Such argument (?) as that is not apt to convince many of the followers of Joseph Smith that they are really following a false prophet. If he was, let it be proven and not merely asserted. But it can not be proven or the proofs would have been published long ago. Some sickly attempts have been made by misquoting and misconstruing the words of Mr. Smith, but such work is not very convincing to

those who know the facts. Few indeed are the kindly efforts put forth to convince the Latter Day Saints of their error. Many writers seem to aim at nothing more than to cover up the facts and then sneer at those whom they have wronged. Sneering and ridiculing are from beneath and the Devil always uses them against those who are opposed to his principles. No one should indulge in such work except the disciples of his Satanic Majesty. Indeed, no others do that kind of work. Many who are thus sneered or howled at are strangers in the community and have feelings the same as other people. Alas! that man should so deal with his brother. What good does it do one man to wound the feelings of another? But to the point, "Was Joseph Smith a false prophet?"

To answer that question we might ask, "What false prophecy did he utter?" Let his accusers produce it or cease their accusations. If he uttered prophecies that came true, then he was a true prophet; if he uttered prophecies that failed, then he was a false prophet; if he uttered no prophecies at all, then he was not a prophet at all in any sense, either true or false. But he is charged with being a false prophet. Let us have the proof, please. We hope to present full many that did come true ere we rest our pen. So far, the enemies have failed to present the false one. Their case is evidently lost. The word "false" should in some way be connected with those who falsely accuse the innocent, and cause them thereby to suffer. In such case it would read something like this:

I will be a swift witness against . . . false swearers.—Malachi 3:5.

Or this one:

False accusers, incontinent, fierce, despisers of those that are good. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men.—2 Timothy 3:3, 8, 9.

If this cry came always from the rabble, we could expect nothing else; or, if it came always from those who make no religious profession it would not be so bad, but it is a shame that it comes too often from the churchman and frequently from the clergy.

That we may the more easily determine the spirit operating in the hearts of those who employ this kind of tactics to bless (?) the supposed erring, let us suppose that a Methodist was to arrive a stranger in some town or village and immediately the cry was to salute his ears, "Old Jack Wesley, the ranter!" What would be his feelings when the tables were turned? Or suppose the case was the same, only the man was a Baptist, and his ears were filled with the cry, "Old Roger Williams, the dipper!" Or still another, a member of the so-called Christian Church, is offered this malediction, "Old Aleck Campbell, the spouter!" All of these expressions come from one source not hard to determine. Shame, shame, that such things should exist in our fair land among the brothers of one common family! Rather let us reclaim those whom we think to be in error with kindness.

Just why Joseph Smith is called "Old Joe" when

he was the youngest of all the reformers, though he was more of a restorer than a reformer, and but thirty-eight and a half years old when he was killed, is one of the mysteries. Not only was he called all manner of hard and ridiculous names, but all kind of evil and all kind of ridiculous things were attributed to him which if he performed the one half, would have given him no time for sleep or rest, while in the next breath he is called lazy and indolent. However, there is a point in all this that must not be overlooked. It is brought out more fully in the saying of Jesus in the "Sermon on the Mount":

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

This text proves, if it proves anything at all, that all true servants of God would be persecuted.

"It is impossible but that offenses will come: but woe unto him, through whom they come!"

Inasmuch as Satan has set himself to oppose the work of God in all the world, what else could we expect? It may be depended upon that he will do everything possible to overthrow the truth. Knowing this, Jesus said, "Blessed are ye, when men shall . . . persecute you, . . . falsely, for my sake." Till Satan is bound in the bottomless pit we may be sure that he will be found at his old trade. He has had almost six thousand years of experience among men and must be about perfect in his line of work. He knows the weak points in humanity as well as every man. The only wonder is that man has not yet learned to detect him in his snares. Many do not

seem to realize that where the brightest truth is there the Devil will send the most of his darkest imps.

“Where’er the Lord erects a house of prayer,
The Devil always builds an altar there.”

When we see a number of bees swarming around a flower, we know that they want to rob it of its honey. When we see a number of imps swarming around a person why can we not reason as clearly? When we hear so many ridiculous and contradictory stories about any one why can we not see that the imps have been about their master’s business? We do not refer to the accusers of Joseph Smith as imps, but the evil stories and bare assertions of some very much resemble the kind of work one would expect the imps to perform.

So it was with Joseph Smith. The evil one did his very worst to overcome him and destroy his influence because he knew that the principles of Mr. Smith were in direct opposition to his own.

Perhaps no deeper laid scheme was ever hatched in his council-chambers, and certainly none of more diabolical dimensions than the one he perpetrated on Joseph Smith and the Latter Day Saints. First attacking the Church from without and falsely charging her with special crimes, such as polygamy, disloyalty to the laws of the land, etc., and afterward attacking the Church from within and after leading many away to the valleys of the Rocky Mountains persuaded those thus led away to indorse and practice those very evils as a part of their faith. Thus it was and is easy to think that those reports of disloyalty and polygamy were probably true. Hence we

said, "No deeper laid scheme was ever hatched in satanic council-chambers." Fortunately, however, Joseph Smith is on record many times in direct opposition to those evils. So also was the whole Church up until the time of his death. The law and rules of the Church were very positive in that regard as we shall presently see.

May heaven pity the church attacked by maddened beasts without, and ravening wolves within. But know that through all this, kind reader, that part of the Church which kept the faith—that part which refused to go to Utah or accept Brigham Young as a leader—has stood faithful to virtue and has been the most active opponents polygamy has ever had on this or any other land, while those who have disgraced the fair name of the Church and caused her to suffer contumely and wrong at the hands of men everywhere, have been "plucked up and sent away out of the land" where once they lived and prospered, as Joseph Smith prophesied concerning the rebellious, and have inhabited "the parched places in the wilderness, in a salt land and not inhabited." (See Jeremiah 17:5, 6.)

Though "a lie may girdle the earth while truth is getting on her boots," yet truth is a mighty conqueror and has always won at the end. For this reason we do not fear but that the truth concerning Joseph Smith will sometime be known. Indeed we are even now beginning to see all about us that error is dying "amid her worshipers." It might be expected then that error in her dying struggles would make desperate efforts to hold on to life. As truth is beginning to gain, it is not wonderful that Miss

Helen Gould should subscribe several thousand dollars to fight Mormonism, otherwise a good and generous woman, but deceived by the clergy of to-day without knowing that they are using her money to fight good, respectable people as well as Utah Mormonism. Nor is it wonderful that the so-called Christian Church has organized to oppose the Reorganized Church of Jesus Christ of Latter Day Saints. Their effort is significant that truth is gaining on them.

The clergy led the way in the persecution and the laity followed. Now the laity are beginning to feel after the truth and the clergy must follow. While they will not cease to persecute Mr. Smith and his people no doubt, yet they will not hesitate to accept his doctrine piece by piece. Though they are slow to tell where they obtained the new truths, yet it is a fact that every religious advancement made in the churches in the last seventy-five years has come nearer the principles advocated by Joseph Smith. In almost every church to-day new doctrines exist that are purely Latter Day Saint in their character. We are glad to see the world being benefited by Mr. Smith's teachings, though many have received it unconscious of its origin; to-day many of the advanced thinkers are more nearly in harmony with Joseph Smith than they were many years ago.

One cause for the merciless persecution heaped upon Joseph Smith was that he thought far ahead of his time.

CHAPTER III.

AMERICAN CLERGY OFTEN OF THE SAME STAMP AS BUDDHIST PRIESTS—WHY DO CLERGY KEEP HEARERS IN THE DARK?—ERROR MAY WELL FEAR THE LIGHT.—JESUS' PROPHECY: PROPHETS TO BE KILLED—HOW TO TELL TRUE FROM FALSE PROPHETS—DESIRE JOSEPH SMITH TRIED BY HIS WORKS—NOT GUILTY OF REPORTED EVILS—TESTED IN THE COURTS—RUMOR NOT PROOF—JOSEPH SMITH WALKING ON THE WATER—OTHER STORIES—THEIR PURPOSE AND ORIGIN.

A LADY missionary returning from Japan delivered a lecture in the Baptist church at Barneveld, Wisconsin, several years ago, in which she said:

One of the greatest hindrances we meet in Japan is, the common people do not understand us, and the Buddhist priests misrepresent us, our religion and its founder every opportunity they get. They are the more active if they think we are about to make an impression on some of their members. They will tell their hearers that "Jesus was a bad man, and an illegitimate child; that he taught the people not to work, to let the morrow look out for itself, also that his followers were low and ignorant and lived altogether in one place and had all things common including their wives." The most ridiculous stories are told about us, and people of course believe them because they have never been told differently. We are therefore looked upon with suspicion, and when we do get one to see the truth he will often say, "I did not know that Jesus was the son of God or even a good man. The priests have told us differently. I thought you were bad people and not good to associate with."

There were present at that lecture, two representatives of the Reorganized Church of Jesus Christ of Latter Day Saints. They could see at a glance how

much the work of the priests in Japan was like the work of the American clergy in more respects than one; how like the persecution heaped upon the Latter Day Saints and their earthly leader in perhaps more enlightened America by overly religious (?) hirelings. The likeness is especially striking if the clergy think there is a possibility of some of their members seeking for more light and finding it outside of their flocks. After all, human nature is about the same everywhere, whether in Japan or America, and the Devil's work is similar among all nations.

After the lecture, the missionary extended the privilege to ask questions if any one desired to do so. One of the elders before referred to asked:

"Do you think those priests in Japan had any degree at all of the Spirit of God when they were misrepresenting the Christian religion and its founder?"

Looking a little puzzled as to why such a queer question should be asked, she replied:

"No, certainly not. They know nothing whatever of the Spirit of God."

She was then asked:

"If the same thing should be practiced in this country would you not come to the same conclusion?"

Thinking no doubt that the question was striking at infidelity, her face brightened and with a cadence in her voice she said:

"I think I would."

The elder then informed her that he represented the principles advocated by Joseph Smith and that he found the very same difficulty in this country that

she had found in Japan. Like she, he was far from believing that such work was actuated by the Spirit of God.

No reply was made. None was needed. The least said at that particular time would the sooner show her contempt toward the "emissary of Joseph Smith."

We have often wondered why a minister will object to his members hearing something besides their own faith. Is it because he knows theirs will not bear comparison? Does he think more of his salary than of the souls of his hearers? Or is he afraid that they might obtain elsewhere some truth which he is incapable of bringing to them? Perhaps he considers their minds too weak to judge between right and wrong? What an insult to one's intellect! What egotism on the part of the minister! So he says to his hearers: "I know more than you, so you must only go where I permit you. The best way to gain knowledge is not to seek for it."

It must be confessed that that is the best way to overcome truth, but it is not very lasting. In this enlightened age of the world it is not so effectual as formerly. Men do not now propose to be kept in ignorance. Men have grown tired of drinking the milk and letting the priest have the cream. Such procedure on the part of the clergy is a certain sign of weakness and is sure sooner or later to destroy their influence when the truth is found out.

The minister who persists in circulating evil stories against Joseph Smith is sure sooner or later to come to grief when he meets the facts, or else he will be compelled to run and hide. The only way to over-

come the work of Joseph Smith or any other man is to meet it face to face and honorably, justly, and truly show up the error if there be such.

No one in the right need fear an error. One in error may well shun the light.

Some one may ask, "As there is so much said against Joseph Smith, is there not 'a little fire where there is so much smoke?'"

While much is said against him, much is also said for him. We may suggest to those who desire to ask such questions, that it would be well to look for themselves. A second look will reveal the fact that it is not smoke at all, so do not be frightened of fire. Some one has been throwing dust into the air to blind the public, that is all; and many in their hurry to get away from the supposed fire do not stop to see whether it is really smoke or not, and hence appear very ridiculous running from dust for fear of fire.

It certainly appears when one person declares one story, and some one else contradicts it, and others contradict the latter as also themselves, there is not enough fire even to make a smoke. Let the reader take up any of the works written against Joseph Smith and notice how each one declares his to be the only true account and the others unreliable, while Bancroft, the great American historian, says, "Most of these books are wholly unreliable as to facts but were written to derive profit by pandering to a vitiated public's taste."

When so much was said in the early centuries concerning our Savior, and Peter, and Paul, in fact every man of God, it did not indicate that part of it

was true. Neither does it prove that part of what is said against Joseph Smith is true.

It is true if true, and false if false, whether much or little.

What we want is not what some one says but why they say it. We want the proof.

“What everybody says must be true,” may sometimes be a correct adage, but everybody does not say Joseph Smith was a bad man. There are thousands throughout the civilized world who are ready to testify on the other side of the question. Those who knew him best loved him most. At the proper time and in the proper place we shall show that religious zealots were his worst opposers, while doctors, lawyers, statesmen, and judges admired him for his virtues.

By careful reading it will be seen that the chief reason why so many rejected Jesus as the Messiah was because they mistook reputation for character. Reputation is what is said about a man, character is what he really is. Many to-day are making the same mistake concerning Joseph Smith.

Jesus' words to the Jews are equally applicable to-day:

Ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: . . . and ye build their sepulchers. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute.—Luke 11: 47-49.

This would seem almost a prophecy of our time, especially the latter clause; but whether that or not, many like the Jews are ready to garnish the tombs of

dead prophets and as ready to kill the present ones, because they mistake reputation for character.

Many flatter themselves that they are really judging Joseph Smith by his works and are constantly referring us to Matthew 7: 15, 16, which reads as follows: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."

Let us examine this text a little. Surely no one will complain because we desire to examine the word of God.

This text bids us beware of *false* prophets but not *true* ones. Or why the addition, "Ye shall know them by their fruits"? Evidently that we might judge between the two. Two? Yes, two. There is evidently a true prophet in the consideration to make the other one of the two. There is no escaping that conclusion. But our opposer sees the point, no doubt, just now, and doubtless desires to drop the matter. We, however, do not desire to drop it until we shall have embellished the points in our favor, for really every point in this text is in our favor.

Let us notice what Jesus did not say, that this text may not be used again by our opposers. He does not say, "All coming after me claiming to be prophets will be false ones, for true prophets ended with John. Therefore beware!" He did not say there were to be no true prophets after his time, for the simple reason that he gave a rule to tell the true from the false. This reference indicates therefore that there were to be true prophets and that they were to be known by their fruits.

We are very willing that this rule should be applied to Joseph Smith. We are willing that he be judged by his own works. Nay, more, we are anxious that he be so tried. We do not fear the result of a candid, impartial trial. But we wish to assure the reader that his work, his fruits, are to be tried, and not what some one said was his.

Some one will say, no doubt, judging from popular opinion, "Surely polygamy, blood-atonement, robbery, lying, stealing, and like things are enough to condemn him." Yes, a thousand times yes. If he was really guilty of one or all of these crimes he should be condemned. But was he guilty? Simply to assert that he was, does not prove it. We say no, emphatically no, as all his life-work and all his teachings show, many of which we shall subsequently furnish.

Diligent search has been made by both friend and foe and we have yet to learn of the first man who could furnish the proof to prove him a bad man. Many disinterested parties have said that he was the best man in many respects they ever knew.

Very many are clamoring to tell something they heard, or something their friend or cousin or distant relative heard that some one else heard that somebody told them that it was reported that Joseph Smith was a bad man. Such testimony is not admissible in the courts of any civilized or even a semicivilized country. Is it possible that people will allow themselves to be deceived by such evidence?

Not only was he not guilty of any crime, but he was not guilty of any low, lustful, deceptive, trifling,

or unmanly acts. He was one of the highest type of honorable, upright, intelligent men, and a Christian in the truest sense. How little and contemptible then the oft-repeated story told by a lady (?) who walked several miles one time to tell one of the representatives of the Latter Day Saints something she said she wanted him to know. The elder expressing a willingness to listen she proceeded to say that she knew about "Joe Smith at Nauvoo trying to walk on the water." That "two of her brothers were among others that removed one of certain planks which Joseph Smith had previously arranged a few inches under the water, on which he proposed to walk and thus show them a miracle." That she was "present the next Sunday when he attempted his deception and saw him fall in the water and get wet when he came to the missing plank which the boys had removed." That she "heard him say his faith failed him was the reason he went under."

She was asked if her brothers were older or younger than she and she said they were both younger. After a little further conversation, the elder expressing his appreciation at meeting a living witness of that event, she was asked her age, and she said she was born in 1843. The minister informed her that Joseph Smith was killed in 1844 and that she could scarcely remember so well events that happened when she was only one year old, and that her brothers could scarcely have been born at that time.

Reader, would you expect the friends of Joseph Smith to believe such testimony? If that woman was the only one who had told that story we would almost feel ashamed to refer to it here. But silly as it is

there is some one ready to tell it in almost every neighborhood and upon no better authority. For some unaccountable reason they forget that less credulous people would ask how it was that Mr. Smith could see the planks while others standing by could not. But then he was sometimes called a seer and that perhaps (?) was the reason, and yet with his superior sight he could not see where the plank was missing. He could see the sides so as not to step off but could not see the end. Somehow they fail to consider the depth of the Mississippi River where the deception is said to have taken place, the length and size of the supports necessary to support the planks and a man of two hundred and twelve pounds weight and at the same time resisting a current of from four to twelve miles an hour, as also the steamboats and various rafts of logs and lumber that passed down the river at that time almost hourly. There were no railroads in that day perhaps within a thousand miles of Nauvoo and the river being in the heart of the country was the chief means of transportation. And yet Joseph Smith's foot-bridge was able to withstand it all. Notwithstanding all that, some small boys could remove a part of it.

What a pity Mr. Smith could not have lived to have erected foot-bridges every few miles along the Mississippi and other large rivers! People often make him to be a more wonderful man by their wonderful stories than his best friends ever dreamed of. It commonly occurs that those in the neighborhood whose word would scarcely be taken on any other matter would be believed at once if they should tell

some vile or ridiculous story on Joseph Smith or some Latter Day Saint.

While the above story is only one of the many told to overthrow the work of Joseph Smith and cause it to look contemptible in the eyes of the people, yet if a few simple questions were asked and a little reason used no one need be deceived by any of them, but would at once discover their purpose and origin.

CHAPTER IV.

THE FAMILY OF JOSEPH SMITH—NONE OF THEM WENT TO UTAH—WIDOW SMITH MARRIES MAJOR L. C. BIDAMON—"NAUVOO INDEPENDENT" ON HER DEATH—MAJOR BIDAMON DID NOT BELIEVE JOSEPH SMITH WAS A POLYGAMIST—BIDAMON NOT A CHURCH MEMBER—MRS. SMITH-BIDAMON TESTIFIES THAT HER HUSBAND HAD NO OTHER WIFE BUT HER—BRIGHAM YOUNG AND ALLIES THE ONLY WITNESSES—TEACHING OF JOSEPH SMITH AND TEACHING OF BRIGHAM YOUNG WIDELY DIFFER—OHIO COURTS SHOW THE DIFFERENCE—MORMONS NOT SUCCESSOR TO JOSEPH SMITH—PRINCIPAL DIFFERENCES DEFINED—MORMONS DARE NOT MEET THE ISSUE—JUDGE PHILIPS DECIDES THAT POLYGAMY ORIGINATED IN UTAH—RULE OF MARRIAGE UNDER JOSEPH SMITH—THE MARRIAGE FORMULA—JOSEPH SMITH AND BROTHER DENOUNCED POLYGAMY AS A CRIME—KANSAS CITY "TIMES" ON THE DIFFERENCE—ONE HUNDRED DOLLARS OFFERED TO ANY ONE WHO CAN PROVE JOSEPH SMITH A POLYGAMIST, DISHONEST, OR UNPATRIOTIC—JOSEPH SMITH ON MORALITY—NO STANDARD OF MORALITY HIGHER.

JOSEPH SMITH was a man greatly loved by his people, and a man who greatly loved them. He fully merited their regard for him in every respect and never at any time betrayed their confidence. His heart went out in great compassion for the poor and afflicted. His old neighbors often yet speak of seeing him morning after morning with a basket on his arm carrying food to the hungry and administering to the wants of the sick. He was equally kind in other ways to those in better circumstances and never seemed to be more happy than when doing good

to others. He was especially kind to his family, not one of whom, be it said to their credit, ever accepted the vile doctrines of Brigham Young. Not one of them emigrated to Utah. His family consisted of a wife and four sons: Joseph, Alexander, Frederick, and David. Mrs. Smith some years after the death of her husband, married a man by the name and title of Major L. C. Bidamon. With her latter husband she continued to live at Nauvoo and vicinity where she raised her family to manhood. In 1860 Joseph, the eldest, succeeded his father as President of the Church, which position he now holds. Perhaps no man in all the world's history has written half so much as he in opposition to polygamy, the "twin relic of barbarism." Two other of the sons, Alexander and David, crossed the burning plains in an early day and attacked that evil doctrine in the very dooryard of Brigham Young. Joseph has since traveled throughout Utah smiting that and other evils of Brighamism with herculean blows. If Joseph Smith's sons are "chips off the old block," then those who think he was a polygamist get queer consolation from them.

Concerning Mrs. Smith-Bidamon the *Nauvoo Independent* published the following at the time of her death, which took place April 30, 1879: *about 72*

She was loved and respected by all her neighbors for her charitable and kind disposition. She was a good and faithful wife, a kind and loving mother, as the expressions of her children and associates will verify. If such a record as she has left does not render a person worthy of a better life beyond, it is difficult to conceive how it can be done. . . . The assembly was large; almost every one knew Mrs. Bidamon, some intimately and for many years; some but for a few months, but it is safe to

say that the respect, esteem, and love with which she was regarded by all, is but a just tribute to the sterling virtues of the woman, wife, and mother, whom the community so soberly, so sadly, and so tenderly, laid away to rest, on this beautiful May day, by the side of the Father of Waters, the mighty Mississippi.

Reader, imagine if you can, such a woman being a faithful, undaunted companion of such a base impostor as Joseph Smith is said to have been. No, it strikes death to such evil stories and makes them sink into oblivion for ever. Rather would we believe that her associations with Joseph Smith helped to make her a woman of "sterling virtues," loved and admired by those who knew her. Is it any wonder that such a woman refused to follow Brigham Young—refused to accept polygamy—refused to leave her first faith?

Before her marriage to Joseph Smith she was Miss Emma Hale, a relative of Chief Justice Hale ("the honest Miller"), of England, of whom every school-boy in the land has read and of whose justice nearly every boy has been proud. Is it not reasonable to suppose that she partook of the noble traits of her illustrious predecessor? So much for Emma, the only wife of Joseph Smith. Taking a peep at him through the sterling virtues of his better half we put his maligners to shame.

It might not be improper here to hear a word from Major Bidamon:

NAUVOO, Illinois, June 10, 1879.

My Dear Mrs. ———: Yours of the third inst. was cordially received and contents noted. In answer must say that I do not believe that Joseph Smith, so-called prophet, was a polygamist, and I form my opinion from the most reliable seers [sources].

His widow, my dear wife, always declares that there never was such a revelation by him, and the report is as false as perdition; and, furthermore, she would not have lived with any man that practiced polygamy any more than a rat would remain in a burning barn . . . I myself never belonged to any church, and I can look impartially on both sides.

Yours with due respect,

L. C. BIDAMON.

When it is seen that Mr. Bidamon has no church bias, his testimony should have full weight with honest seekers after the truth.

We desire next to introduce the direct testimony of Mrs. Smith Bidamon as it appears in many publications. This testimony was published many times before her death and if it had not been correct she would have corrected it:

Q.—What about the revelation on polygamy? Did Joseph Smith have anything like it? What of spiritual wifery?

A.—There was no revelation on either polygamy or spiritual wifery.

Q.—Was there nothing about spiritual wives that you recollect?

A.—No such thing as polygamy or spiritual wifery was taught privately or publicly before my husband's death, that I have now or ever have had any knowledge of.

Q.—Did he not have other wives than yourself?

A.—He had no other wife but me, nor did he to my knowledge ever have. I know that he had no other wife or wives than myself in any sense, either spiritual or otherwise.

The facts are that Brigham Young in 1852, eight years after Joseph Smith's death, caused to be read at a conference held in Salt Lake City, a certain revelation on polygamy, called patriarchal or celestial marriage. This revelation, he said, had been given of God through Joseph Smith in July, 1843, but

that he had kept it locked up for the past nine years "under a patent lock where there does not anything leak out that should not." The report that Joseph Smith had received a revelation sanctioning polygamy is what Mr. Bidamon refers to in his letter and which he says is "as false as perdition." Brigham Young asserted that Mr. Smith had been so directed, and presented in manuscript form the revelation as it now appears in a book published in Salt Lake City called Doctrine and Covenants, section 132. He said he did not have the original, for Emma had burned it. Emma says there was nothing of the kind. Reader, which will you believe, the woman of sterling virtues, loved and respected by all her neighbors, or the notorious Brigham? Furthermore, Joseph Smith denounced polygamy as a crime till the time of his death, as we shall presently show. For the reason that Joseph Smith was greatly loved by his followers, Brigham tried to shoulder the doctrine upon him and suborned certain old ladies to declare that they had been the wives of Joseph Smith. Their testimony when fully examined was subsequently rejected in the United States District Court, as we shall presently see. But Brigham could try to connect his forgery with the evil stories circulated by the enemies of Joseph Smith and thus make out his case; this, together with certain polygamous women as witnesses, makes up the case in full. When asked how it was that Joseph Smith and his brother Hyrum denounced polygamy as a crime up until the time of their death, Mr. Young and compeers say he practiced it in secret and denied it openly. Think of it, kind reader. Those very men in Utah who claim to

revere Joseph Smith as a man of God first make him out to be a liar and a hypocrite and then accept the revelation as having come through him from God. If Paul, who wrote "blindness in part is happened to Israel," was only now alive, he could enlarge upon the word "part," for a people must be blind indeed who will follow a liar and a hypocrite, and that, too, by their own admission. Joseph Fielding Smith, latest president of the Utah Church and son of Hyrum Smith, is compelled to prove his own father a liar and a hypocrite in order to indorse polygamy as originating with Joseph Smith—practiced in secret by his father and Uncle Joseph while denied by them in public. What a dutiful (?) son! How his father must love (?) him if in the other world he knows what is being laid at his door by this his son! Think again, kind reader, those very women in Utah who claim to be the polygamous wives of Joseph and Hyrum Smith were also in league, if they testify truly, with those men in denying in public what they practiced in secret. O consistency, consistency!

Many persons are of the opinion that the work of Brigham Young was but the continuation of the work begun by Joseph Smith. But such persons have not given the matter sufficient investigation to be safe. The teachings of the two men were very different, as were also their characters. There are few points where the two systems of faith exactly agree, though in some things they are similar. There is perhaps more difference between these two churches than any other two churches in America. This fact is evidenced more and more clearly the more one reads. It would be unkind and ungentle-

manly of us to ridicule or denounce any one who differs from us, even including the Mormons; besides, no doubt, there are many among them who are trying as best they can to live according to the best light they have. It would be unreasonable to say that there were no good people among them; but this much the facts warrant us in saying, some of their leaders were vile and vicious and some of their teachings were shocking. Some of the teachings of Brigham Young and company differed from the teachings of Joseph Smith as far as could possibly be—as far as east from west, or black from white. We therefore ask the reader to keep Utah Mormonism out of mind. It was not the result of Mr. Smith's teaching. We would scarcely write and send this statement out to the world unless we had the proof at hand. In fact we here give the proofs themselves. We are of the opinion that only the uninformed or misinformed will connect the one man with the other, or the one system of faith with the other. This matter has been fought on every corner. It has been fought in the courts of our country and each time it has been decided that the Utah Church is not the successor to the one organized by Joseph Smith, and yet uninformed writers connect Joseph Smith with Utah Mormonism to their shame.

We desire here to introduce some of these court decisions, for through them we get another look at Joseph Smith and the result of his teachings. We first give the decision of Honorable Judge L. S. Sherman, in the Court of Common Pleas, Lake County, Ohio, as may be found in the Journal Entry, February Term, 1880:

The court do find as matters of fact: that there was organized on the 6th day of April, 1830, at Palmyra, in the state of New York, by Joseph Smith, a Religious Society, under the name of "The Church of Jesus Christ of Latter Day Saints," which in the same year removed in a body and located in Kirtland, Lake County, Ohio; which said Church held and believed, and was founded upon certain well-defined doctrines, which were set forth in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

That on the 11th day of February, A. D. 1841, one William Marks and his-wife, Rosannah, by Warranty Deed, of that date, conveyed to said Joseph Smith as sole Trustee-in-Trust for the Church of Jesus Christ of Latter Day Saints, being the same Church organized as aforesaid, the lands and tenements described in the petition, and which are described as follows:

[The description of the land is omitted.—EDS.]

And upon said lands said Church had erected a church edifice known as the Temple, and were then in the possession and occupancy thereof for religious purposes, and so continued until the disorganization of said Church, which occurred about 1844. That the main body of said Religious Society had removed from Kirtland aforesaid, and were located at Nauvoo, Illinois, in 1844, when said Joseph Smith died, and said Church was disorganized and the membership (then being estimated at about one hundred thousand) scattered in smaller fragments, each claiming to be the original and true Church before named, and located in different States and places.

That one of said fragments, estimated at ten thousand, removed to the territory of Utah under the leadership of Brigham Young, and located there, and with accessions since, now constitute the Church in Utah, under the leadership and Presidency of John Taylor, and is named as one of the defendants in this action.

That after the departure of said fragment of said Church for Utah, a large number of the officials and membership of the original Church which was disorganized at Nauvoo, reorganized under the name of the Reorganized Church of Jesus Christ of Latter Day Saints, and on the fifth day of February, 1873, became incorporated under the laws of the state of Illinois, and

since that time all other fragments of said original Church (except the one in Utah) have dissolved, and the membership has largely become incorporated with said Reorganized Church which is the Plaintiff in this action.

That the said Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a Religious Society, founded and organized upon the same doctrines and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws, and usages of said original Church, and has branches located in Illinois, Ohio, and other States.

That the Church in Utah, the Defendant, of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of Celestial Marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original Church.

And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the True and Lawful continuation of, and Successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.

This decision was made according to the facts brought before the court. It might be well for some of our literary men to read up a little before so flippantly charging the Church organized by Joseph Smith with believing in polygamy or Joseph Smith with having practiced it. We also notice that the court says the Utah Church has "largely [not slightly] departed from the" original faith.

Below we mention some of the differences between the Utah Church under the leadership of Brigham Young and his successors, and the Iowa Church under the presidency of Joseph Smith, son of Joseph

Smith. These same differences exist between the followers of Brigham Young and the original Latter Day Saints.

GOD.

The Iowa Church believes in the God of the Bible, in his Son Jesus Christ, and in the Holy Ghost.

The Utah Church believes in a plurality of Gods and that Adam became a god and is the only god with whom we have to do. (See *Journal of Discourses*, by Brigham Young and others, vol. 1, p. 50.)

JESUS CHRIST BEGOTTEN BY THE HOLY GHOST.

The Iowa Church believes that Jesus Christ was truly begotten by the Holy Ghost as revealed in the Scriptures.

The Utah Church believes the words of Brigham Young on this matter when he said, "Now hear it, O inhabitants of the earth, . . . Jesus Christ was not begotten by the Holy Ghost." (See *Journal of Discourses*, vol. 1, pp. 50, 51.)

POLYGAMY.

The Iowa Church believes that polygamy is opposed to the law of God and a crime before God and men.

The Utah Church makes polygamy a very prominent point in their faith. Though compelled to profess to abandon its practice publicly, they still believe that principle to be the correct rule of marriage.

See 132 - 26 D & Covenant

THE HOLY SCRIPTURES.

The Iowa Church holds very tenaciously to the Holy Scriptures, and all officers as well as members

are amenable to the law of God contained therein.

The Utah Church places the officers above the law and Brigham Young is on record as having said "the books were not worth the ashes of a rye straw" and giving as his reason that they had the "living oracles." "Obey counsel" is almost a daily sermon in all parts of Utah, even in the remotest hamlets.

OFFICIAL TITLES AND DUTIES.

The officers in the Iowa Church are similar to the officers in the Utah Church; that is, their titles are similar, but their official duties are much different. Judge Philips of the United States District Court says of the Utah Church:

"It has changed the duties of the President and of the Twelve and established the doctrine to obey counsel and has changed the order of the Seventy or Evangelists."

THE LAW OF THE LAND.

The Iowa Church believes in obeying the law of the land and assisting in electing good men to office.

The Utah Church has seen nearly a majority of its leading men either imprisoned or fined for transgressing the law, and have elected lawbreakers to official positions both in State and Congress. They also must admit that if polygamy originated with Joseph Smith, he too was a lawbreaker, for the law of Illinois at that time forbade polygamy.

VENGEANCE.

The Iowa Church believes that God is the avenger of wrongs, but in case redress is sought in this world it should be through the laws of the land.

The Utah Church has had a "Danite Band," called also "Avenging Angels," to redress wrongs. One of this band, John D. Lee, was executed by order of Government officers for his part in the Mountain Meadow Massacre. That kind of a band Joseph Smith vehemently denounced upon several occasions.

SECRECIES.

The Iowa Church does not have secret orders or principles in the Church. Their doctrine is all open and public.

The Utah Church has a secret order called "Endowments" with grips and signs and oaths. It is said to be a kind of bogus masonry.

HUMAN ATONEMENT OR SACRIFICE.

The Iowa Church grants to every man the privilege to come into the Church or leave it as he may choose, leaving that matter between him and his God.

The Utah Church has advocated a doctrine, and one of the worst and most diabolical among any civilized people, which forbids any member from leaving their Church. In reality it is nothing short of human sacrifice. As announced by Brigham Young February 8, 1857, it is as follows:

I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the Devil. . . . I have known a great many who have left this Church for whom there is no chance whatever for exaltation, but if their

blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force.—*Journal of Discourses*, vol. 4, p. 220.

CHURCH FINANCES.

In the matter of church support the Iowa Church believes the Bible doctrine of tithing and they interpret it as follows:

First, it must, like all other principles of the doctrine of Christ, be voluntary.

Second, it should be one tenth annually after necessary expenses are paid.

Third, those who do not increase the value of their property during the year have no tithing to pay, but for the love of the work they may give free-will offering.

Fourth, those who have much may consecrate of more than they have need.

The Utah Church advocates a system of tithing which is quite compulsory and requires one tenth of all income, not counting out expenses.

PRESENT REVELATION.

It would hardly seem possible that both Churches could believe in the principle of present revelation and differ so widely and yet the two Churches differ more widely on this point than any other. We will not discuss the correctness of revelation to man now or its harmony with the unchangeability of God and the teaching of the Bible, but leave that for another chapter.

The Iowa Church believes if, in the watchcare of our heavenly Father, he through the Holy Spirit

should reveal anything to the Church as in former days, it must first pass through the different grades of offices and be accepted by them and the membership before it is binding as a law, and even then it must not contradict any former law of God in the Holy Scriptures.

The Utah Church, placing the officers above the written word, makes virtually the mind and whims of the officers the law. Many laws have been given in a very compulsory way—polygamy among others.

This latter difference perhaps is the greatest one between the two churches. It opens the door for any absurd thing or any vile doctrine their leaders may be tempted to enforce. Not so with the Iowa Church, for all are subject to the law, which is unchangeable as God himself.

We have given the foregoing differences between the two churches, not that they are all, but they are all of much importance. There are many of lesser import that we have neither time nor disposition to mention here. As we wrote before, in some things the two systems of faith differ as widely as can be, as far as the east from the west, as black from white.

We have sought diligently to discuss these differences with the Utah people calmly and in a proper spirit, but have not succeeded in anything of any importance.

We wish here to reproduce some instruction given by the Presidency of the Utah Church to their representatives. It will show that they are aware that they have departed from the original faith and dare not face the facts:

CARD TO THE ELDERS.

To the Elders of the Church of Jesus Christ of Latter Day Saints:

Dear Brethren: Certain parties who appear to be anxious for notoriety, and who desire to take advantage of the prominence and achieve the dignity which discussion with the elders of this Church would give them, have sent to representative elders of the Church challenges to hold discussion upon the doctrines and the validity of the authority of the Church of Jesus Christ of Latter Day Saints. People of this kind in California and elsewhere have of late been very persistent in demanding an acceptance of their challenge, the question for debate, as they put it, being:

"First, Was Brigham Young the lawful and legitimate successor of Joseph Smith (the Seer) to the prophetic office and Presidency of the Church of Jesus Christ of Latter Day Saints?

"Second, And is Utah the appointed place for the gathering of the Saints in the last days, as spoken by the prophets of God, including Joseph Smith, the Seer?"

We take this public method of saying to all our elders that we consider it entirely unnecessary for the vindication of the principles of the Church, or to prove the authority of the priesthood of the presiding authorities of the Church of Jesus Christ of Latter Day Saints, to resort to any such method for their vindication. We leave this for the Lord to prove and sustain, and we think it folly to submit the claims of our Church or the priesthood to the arbitrament of man. The Lord has said, "By their fruits ye shall know them"; and to these we can confidently point, feeling satisfied that the people who are seeking for truth and looking for the evidence which truth always furnishes, can more readily obtain this knowledge by calm investigation and close observation than by controversy.

It is our counsel, therefore, that any elder who may have received and accepted such a challenge, take no steps whatever towards meeting his challengers, but that he leave them severely alone.

No elder in such a position need feel that any responsibility or discredit will attach to him for declining any discussion into which he may have been drawn; such responsibility we freely

assume. We wish it to be further understood that this is our counsel to all of our elders at home and abroad.

Your brethren,
WILFORD WOODRUFF.
GEORGE Q. CANNON.
JOSEPH F. SMITH.¹

First Presidency of the Church of Jesus Christ of Latter Day Saints.—The *Deseret Weekly*, June 2, 1894.

This instruction speaks for itself. One would hardly suppose that leading men would advance an idea that a better understanding could be had by examining only one side of the question. Such instruction comes not from brave men, but from those who fear the light of investigation and comparison. If their principles and the authority of their priesthood will not stand the test of man—the arbitrament of men, how in the name of reason can they expect to stand a thousand times more searching investigation at the judgment day—the arbitrament of God? The fact of the matter is that they fear comparison with the books.

Our aim in reproducing this “card” while discussing or answering the question, “Who was Joseph Smith?” is to show that he was not responsible for Utah Mormonism, as they themselves well know.

We next introduce the decision of Judge John F. Philips, of the United States District Court for the Western Division of Missouri. We have not space to reproduce it all, but such as bears on the points at issue we excerpt. Speaking of polygamy he said:

¹ This Joseph Fielding Smith is a son of Hyrum Smith, a cousin of the president of the Iowa Church. Hyrum’s family went with Brigham Young to Utah. Joseph’s remained in the original Church.

Its first appearance as a dogma of the Church was in the Utah Church in 1852. . . . In view of the contention of the Salt Lake party, that polygamy obtained in Nauvoo as early as 1841, it must be a little embarrassing to President Woodruff of that organization when he is confronted, as he was in the evidence in this case, with a published card in the church organ at Nauvoo in October, 1843, certifying that he knew of no other rule or system of marriage than the one published in the Book of Doctrine and Covenants (below we give this rule verbatim), and the "secret wife system," charged against the Church, was a creature of invention by one Doctor Bennett, and that they knew of no such society. That certificate was signed by the leading members of the Church, including John Taylor, the former President of the Utah Church. And a similar certificate was published by the Ladies' Relief Society of the same place, signed by Emma Smith, wife of Joseph Smith, and Phœbe Woodruff, wife of the present President Woodruff.

Here we have the decision of a judge who had listened patiently to all sides of this question, and he decided, like all others must do when the evidence is all and properly considered, that in the matter of polygamy Joseph Smith was not guilty, for it was first taught in 1852.

We here produce the rule of marriage referred to above by the judge. This rule was adopted by a general assembly of the Church held in Kirtland, Ohio, in 1835. Joseph Smith presided over that gathering. It was published the same year in a book called Doctrine and Covenants. Another edition was published in 1845, one year after Joseph Smith's death, which proves that polygamy was not the Church rule of marriage up to that time even among those who afterward went to Utah:

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing

together, the man on the right, and the woman on the left, shall be addressed by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?" And when they shall have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "May God add his blessings and keep you to fulfill your covenants from henceforth and for ever. Amen." . . .

All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in cases of death, when either is at liberty to marry again.—Section 111: 2-4.

As said before, this was the only law of marriage in the Church over which Joseph Smith presided even among those who afterward went to Utah. This was their rule until eight years after Joseph Smith's death. This is still the rule of marriage in the Iowa Church. This is the rule that Judge Philips referred to and the only one the Utah parties knew of who signed the documents published in the church paper shortly before the death of Joseph Smith which the judge mentioned in his decision. Nothing can be more plain than that polygamy was considered a crime by the original Latter Day Saints in the days of Joseph Smith. Joseph Smith was by no means silent on this matter of polygamy either. A little over five months before his death the following

notice appeared in the official church paper called the *Times and Seasons* for February 1, 1844:

NOTICE.

As we have lately been credibly informed, that an elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hiram Brown, has been preaching polygamy and other false and corrupt doctrines, in the county of Lapeer, state of Michigan.

This is to notify him and the Church in general, that he has been cut off from the Church, for his iniquity: and he is further notified to appear at the special conference, on the 6th of April next, to make answer to these charges.

JOSEPH SMITH,
HYRUM SMITH,
Presidents of the Church.

A month and a half later the following appeared in the same paper signed by Hyrum Smith, and no doubt with the consent of Joseph, his brother; at least up to the time of their death, three months later, no intimation was ever published to the contrary:

NAUVOO, March 15, 1844.

To the Brethren of the Church of Jesus Christ of Latter Day Saints, living on China Creek, in Hancock County, Greeting: Whereas, Bro. Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man having a certain priesthood may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches false doctrine, for there is no such doctrine taught here, neither is there any such thing practiced here, and any man that is found teaching privately or publicly any such doctrine, is culpable and will stand a chance to be brought before the High Council, and lose his license and membership also; therefore he had better beware what he is about. . . .

HYRUM SMITH.

A little over three months after this notice was published Joseph and Hyrum Smith passed to their

reward, leaving a clear, bright record that to this day may be easily discovered by those who will take the time to brush away the rubbish that their enemies and careless writers have strewn thick and dark over their characters to deceive. If they practiced in secret what they denied in public then they were hypocrites and must suffer accordingly. But their teaching was of the very highest standard of chastity and morality and no public hint to the contrary ever came to the surface while they lived, nor for over eight years after their death and then only by those who had themselves first gone in corruption in Utah, and doubtless shouldered the responsibility on Joseph Smith to cover up their own crimes, in the eyes of their own people.

We feel that we can reasonably dismiss this point as having been proven over and above what any honest investigator ought to require, that in no sense was Joseph Smith a polygamist. We do not claim that there was no evil in the Church; such a claim would be unreasonable. But their doctrines were pure. Some few, as in every church, may have secretly practiced polygamy, but they left the Church and went to Utah. The faithful remained true. Joseph Smith was true to the faith as we have shown. However, to help out a little further, that the reader may be prepared to answer the sophistry of the Utah representatives, we append a clipping from the *Kansas City Daily Times* for April 11, 1898. Let the reader notice in particular the last two paragraphs:

SAINTS AND MORMONS.

At the evening service J. W. Wight of the Rocky Mountain division, whose work has been among the Mormons in Utah,

preached. Elder Wight first went into the Utah country when the feeling was so high that his life was many times in danger. He is better qualified than any members in the Church to explain the differences between the Utah Church and that of the Latter Day Saints, who are thought by many people to be identical. In showing some of the more radical points of difference, Elder Wight has contributed the following article to the *Times*:

“One of the facts to be made prominent in this question of what the world calls Mormonism is the distinction existing between the Reorganized Latter Day Saints and people in Utah under the successive leadership of Brigham Young, John Taylor, and Wilford Woodruff, the now existing president of the Church in Utah, met with the accepted axiom that a sweet fountain can not send forth bitter water; therefore there must have been something peculiarly bitter in the faith or doctrine that could produce such bitter results as have obtained in Utah. The elders at the conference here all seem ready to tell one that it was not the doctrine that produced the results, but the turning away from it that made possible the awful evils seen in the valleys of the mountains, and instead of being abashed by the axiom will turn it in their favor by the argument of a parallel. In the dimly distant past they will cite you to the fact that there was an occasion when the Greeks murmured concerning the financial conditions existing in the church, as seen in the sixth chapter of Acts, and that the apostles told the people to choose certain wise men whom they might ordain for the special purpose contemplated and that one of these very ones—Nicholas—afterward went away into the grossest of evils—polygamy—as seen in his history.

“And here they argue that if it be true that the doctrine established in 1830 by revelation, as they claim, is false because Mr. Young and his followers, who at one time were in the true Church, went into polygamy and other false doctrines, then it is also true that the doctrine of Christ and his apostles is false because the man Nicholas and his fellows, belonging thereto, afterwards went into polygamy. But here they argue, strange as it may seem, that instead of being a proof in favor of the falsity of their faith it is in fact a proof that their church is right, because of the fact that out from its fold there went forth just

such a pernicious teaching as that fostered by Mr. Young and his fellows.

“QUOTES PAUL AS AUTHORITY.

“Paul, say they, wrote the saints at Thessalonica that that time shall not come except there come a falling away first; and in fulfillment of this prediction they point to the fact that Utah Mormonism is the real and direct fulfillment of that prediction.

“The doctrine as seen in their text-books was one of monogamy as seen in the Doctrine and Covenants, sections 42 and 49. In the former section, and I may say your correspondent has been privileged to see it, the statement is made: ‘Thou shalt love thy wife with all thy heart and cleave unto her and none else.’ In the latter section the statement is made: ‘Whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God; therefore it is lawful that a man should have one wife and all this that the earth might be filled with the measure of man and answer the end of its creation.’

“The Book of Mormon in the second chapter of Jacob says: ‘Truly David and Solomon had many wives and concubines, which thing was abominable before me, saith the Lord. . . . Therefore shall no man among you have save it be one wife; and concubines he shall have none.’ And as if to add emphasis to these already strong statements, and as it were a *bagatelle* of that which was yet to come, the Church as early as 1835 went on record by making a statement in what they called the ‘marriage section,’ as follows: ‘Inasmuch as this Church is accused of the crime of fornication and polygamy, we declare, that we believe, that one man shall have one wife and one woman but one husband, except in case of death, when either is at liberty to marry again.’ And in the very same section in their marriage covenant the statement is made: ‘You both mutually agree to become each other’s companion, husband and wife, and to observe all the requirements belonging to this condition; that is, keeping yourselves wholly for each other and from all others during your lives.’

“Here, they argue, was the marital law of the Church up to the death of Joseph and Hyrum Smith, in 1844, and therefore could not have produced the result in Utah, but that Brigham *et al* had to leave such teaching in order to enter into the practice of that which was its direct opposite.

"AS TO POLYGAMY.

"One of the most venerable and patriarchal of those in attendance at the conference is Apostle E. C. Briggs, who was sent to Utah as early as 1863 in our effort to reclaim that deluded people. He and others who have since gone there have been able to give to your correspondent some interesting features of the work in Utah. From these it is learned that in order to fasten the question of polygamy more securely in the minds of their adherents the leaders in Utah early began to teach that Joseph Smith was its author. Even could it be true—which they do not admit—they will tell you that it would not make it true if Mr. Smith did introduce its practice.

"The doctrine is so contrary to the Bible, the Book of Mormon, and the Doctrine and Covenants—their standard text-books—that they claim that even if it could be proved that Mr. Smith taught or practiced it, it would therefore be for them to stand by either the books or Smith, and on this point they propose to stand by the books rather than any man. But it will be well enough to examine this matter a little more in detail. Young and his followers, in order to make their claim hold good, say that Smith practiced the crime as early as 1841, by that year marrying as his first plural wife one Louisa Beaman, and that he married several others soon after. Naturally the Reorganized elders ask for the issue that would likely have resulted for such union. Here they tell us that the Utah people make a complete failure in their efforts to bolster up such a claim in not being able to produce the progeny. And when it is learned that in later years some of these same women became the mothers of other men's children it does seem a clincher in favor of the position taken by the Reorganization.

"But another feature to be noted is the peculiar nature of their testimony. One woman, Eliza D. Huntington, is said to have married Smith on the twenty-seventh day of October, 1841, having previously been married to one Jacobs. Andrew Jensen, Utah historian, says that after she had borne Jacobs two children—and he says nothing about their being twins—that the marriage not proving a happy one, she got a divorce from Mr. Jacobs and married Smith, as above noted. The inconsistency of the claim is in the fact that by the county records of Han-

cock County, Illinois, it is shown that she was married to Jacobs on March 7, 1841, so that, to have borne him two children (even though they were twins—which even the Utah Church does not claim), then got a divorce and married Smith in seven months and twenty days, was even too miraculous for the Saints to accept. And upon just such a false basis as this has Mr. Young and his fellows tried to prove that Smith was a polygamist.

“The first child born in polygamy was on the nineteenth day of June, 1845, as noted by Utah historians themselves, and here these Independence conveners will apply the well-established adage that the proof of the pudding is in the eating, and that as this first polygamous product was fostered at the door of Mr. Young, by his own historian, and was not born till within nine days of one year after the death of Smith, that, therefore, Young was the real author of the ‘twin relic,’ as proved by themselves.

“In answer to the query as to how it was that women in Utah actually claim to have been Smith’s wives, one is met with the statement that this was simply an afterthought, and accomplished by the Utah men marrying the women for ‘time,’ and in the same ceremony sealing them to Joseph for ‘eternity,’ and thus they became Joseph’s ‘wives.’ Married to him after he was dead! In their efforts to ameliorate the condition in Utah, brought into existence by the fostering of such crimes of polygamy, Adam-god, blood-atonement, etc., the Reorganized Church should be seconded by all good people.”

In February, 1880, E. L. Kelley, now presiding Bishop of the Reorganized Church, with his brother, W. H. Kelley, now president of the Quorum of Apostles in the same Church, visited the old neighbors of Joseph Smith living in the states of New York and Ohio to obtain statements of what they knew of the man. Their testimonies were published at the time and a statement of E. L. Kelley appeared in the *Saints’ Herald* of March 15, 1880, a part of which some years after appeared in the *Chicago Inter-*

Ocean by E. T. Dobson, of St. Joseph, Missouri. It is as follows:

After canvassing the statements here of these men, I feel a good deal like Colonel R. G. Ingersoll when he offered the gold for the evidence of Tom Payne's dying declarations; and I now affirm that if any of the great newspapers of the day, like the *Chicago Times*, *Tribune*, or *Inter-Ocean* wish to test the truth of these statements and publish the facts by a correspondent through their columns, I will undertake the task of accompanying their correspondent and if the general integrity, uprightness, honesty, and patriotism of these men [Joseph Smith and the leading Latter Day Saints] are not maintained by the evidence, I will forfeit to the one the one hundred dollars in gold.

Here is a chance for some of our leading encyclopedias to make a little to pay the printer; at least enough to pay the railroad fare of a man to visit the places and make at least a show of justice. Suffice it to say that thus far the money has not been called for.

The same assembly that indorsed the marriage ceremony before referred to by Judge Philips, also accepted the following as a revelation from God through Joseph Smith. Whatever may be the opinion of the reader concerning present revelation, or God's unchangeability, it must be admitted that these sentiments were in exact harmony with the mind of Joseph Smith whether inspired or uninspired. There is no escaping that conclusion and that it was also the sentiments of the Church over which he presided:

Again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else [no show for

polygamy here]; and he that looketh upon a woman to lust after her; shall deny the faith, and shall not have the Spirit; and if he repent not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it and doeth it no more, thou shalt forgive: but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not shall be cast out.—Doctrine and Covenants 42:7.

It would be difficult to find anything more moral or upright than the above. No one need be ashamed of these principles. But these are the very principles that are opposed when people oppose the work of Joseph Smith. This is the very kernel of the Latter Day Saint faith. Did we misstate the truth then in our first chapter when we said “in the teaching of Joseph Smith was to be found the very essence of chastity and truth worthy the best thoughts of the best men of this or any other country”? All of Mr. Smith’s teachings were along this same elevated moral plane. Those who believe him to have taught otherwise do not know the man. They know only a man of straw made to deceive, as the following chapter will more fully show. No better people can be found on the face of God’s footstool than the Latter Day Saints who live their principles. If they do not so live, it is no fault of the principles.

CHAPTER V.

TESTIMONY OF THOMAS H. TAYLOR, LL. D.—ORLANDO SAUNDERS—JOHN STAFFORD—LAWYER REED—JUDGE MURDOCK—HONORABLE I. P. AXTELL—SMITH BUNKER—JOSEPH H. REYNOLDS—HISTORIAN BANCROFT—MRS. AUSTIN—JAMES G. BLAINE—JOHN C. RIDPATH—BENJAMIN BUTTERWORTH—GENERAL ALEXANDER W. DONIPHAN—E. S. SEBREE—JOSIAH QUINCY—T. F. O'DANIEL—GOVERNOR THOMAS FORD—REPORT OF ANAMOSA PENITENTIARY—GENERAL JOHN EATON IN "CHRISTIAN HERALD" CRITICIZED.

JOSEPH SMITH began his religious work in the state of New York. He afterward moved to Ohio, thence to Missouri, and thence to Illinois, where he was murdered June 27, 1844. We give below the testimony of two or more honorable and disinterested witnesses from each State whose word would be taken in any court. The reader would do well to accept their testimony:

AN INFIDEL
NEW YORK.

The first witness we shall introduce is Mr. Thomas H. Taylor, LL. D., of Manchester, New York. Mr. Taylor was an infidel and occasionally lectured on that subject. He was also one of the original parties with John Brown at Harpers Ferry. He also fought in the Union Army in the War of the Rebellion. On being asked if he knew the Smiths and early settlers throughout that country called Mormons¹ he said:

¹ The terms "Mormon" and "Mormonism" are opprobriums generally applied to the Latter Day Saints and their faith. It was first and is yet used by many as a reproach and finally crept into print generally. Many use it to-day, no doubt, without thinking of a reproach, but the Church from the first has refused to be called by that name.

I knew them very well; they were nice men, too; the only trouble was they were ahead of the people, and the people as in every such case turned out to abuse them because they had the manhood to stand for their own convictions. . . . Smith was always ready to exchange views with the best men they had. . . . To tell the truth . . . he knew more than they did and it made them mad.

"But a good many tell stories about them being low people, rogues, and liars, and such things. How is that?"

I have had a home here and been here except when on business all my life—ever since I came to this country, and I know these fellows, and they make these lies on Smith because they love a lie better than the truth. I can take you to a great many old settlers who will substantiate what I say and if you want to go, come to my place across the way, and I'll go with you . . . but you will find they don't know anything against those men when you put them down to it; they could never sustain anything against Smith.

In this quotation we have left out some arguments not relative to the question, but we have not in any sense changed the meaning. Mr. Taylor also indulged in a little profanity not necessary to be republished. Surely this man can not have any religious bias and could look impartially on the facts,

The legal and accepted name of the Church under Joseph Smith was "The Church of Jesus Christ of Latter Day Saints," but shortly after the death of Joseph Smith, Brigham Young and company so changed the order of the Church that many, including the family of Joseph Smith, refused to follow him, rejected him as a leader, and abode in the old faith. Out of a membership of perhaps two hundred thousand only about ten thousand accepted the changed faith under Mr. Young. Many of the remainder left in a scattered condition throughout the world, met in conference eight years after the death of Joseph Smith and effected a reorganization of their broken ranks and afterward were incorporated under the name of "The Reorganized Church of Jesus Christ of Latter Day Saints." A few years after the reorganization was effected the oldest son of Joseph Smith, also named Joseph, became its president, which position he now holds. Since the departure of Brigham Young and company, the Reorganization all the more reject the name Mormon, while those who followed him quite generally accept that term, while at the same time holding to the old name, Latter Day Saint, to cover a new faith.

and was not afraid to state them regardless of encyclopedias to the contrary. He was a man of honor and had been indorsed by such leading men in the East as Gerrit Smith and Wendell Phillips. Of that matter he said:

I have seen such work all through life, and when I was working with John Brown for the freedom of my fellow men, I often got in tight places, and if it had not been for Gerrit Smith and Wendell Phillips and some others who gave me their influence and money, I don't know how I would have gotten through.

According to this man's testimony, religious zealots and those who could not answer Mr. Smith's arguments, together with those who love a lie better than the truth, were his worst enemies. This testimony is in harmony with the real facts and very effectually answers the evil report that Joseph Smith was an ignorant sort of young man who did not amount to much. This is another point it might be well for encyclopedia writers and historians to look up. Let them take some representative Latter Day Saint and visit the old settlers and neighbors of Joseph Smith and get the facts, stated in the presence of both sides. As we proceed we hope the reader will note carefully the kind of men who opposed and those who favored Mr. Smith. As we have said, doctors, awyers, judges, and statesmen were his friends. Clergymen and those who could be gathered from grog-shops and ditches became brothers to oppose him, while religious zealots took up the refrain and echoed it far and wide. Historians heard only the refrain and set it down in cold type.

Let us hear the testimony of another lawyer in the Empire State, a Mr. John Reed, in a lawsuit in which

Mr. Smith was a participant as an outgrowth of religious persecution for conscience' sake. The following statement of Mr. Reed was made before the State political convention at Springfield, Illinois, in 1844, to which convention Mr. Reed was a delegate. The suit to which he refers was held in New York in 1830, when certain religious bigots, who could not resist the strength of Mr. Smith's argument, resorted to persecution and had him arrested for disturbing the (their) peace. Mr. Reed as counsel for the accused tells of the trial fourteen years after in the following vigorous language:

a poor mention

Those bigots soon made up a false accusation against him and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal out justice to all, and a man of great discernment of mind. The case came on about ten o'clock in the forenoon. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes, sir, let me say to you that not one blemish or spot was found against his character. He came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt. The trial closed about twelve o'clock at night. After a few moments deliberation, the court pronounced the words "not guilty," and the prisoner was discharged. But alas! the Devil, not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fiends of hell than to belong to the human family, to go to Colesville and get another writ, and take him to Broome County for another trial. They were sure they could send that boy to hell or Texas, they did not care which; and in half an hour after he was discharged by the court he was arrested again and on the way to Colesville for another trial. I was again called upon by his friends to defend him against his malignant persecutors,

and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep, as I had been engaged in lawsuits for two days and nearly the whole of two nights. But I saw the persecution was great against him. And here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said I would go, and started with as much faith as the apostles had when they could remove mountains, accompanied by Father Knight, who was like the old patriarchs that followed the ark of God to the city of David. We rode on until we came to the house of Hezekiah Peck, where a number of Mormon women had assembled, as I was informed, for the purpose of praying for the deliverance of the prophet of the Lord. The women came out to our wagon, and Mrs. Smith among the rest. O my God, sir; what were my feelings when I saw that woman who had but a few days before given herself, heart and hand, to be a consort for life, and that so soon her crimson cheeks must be wet with tears that came streaming from her eyes. Yes, sir, it seemed that her very heartstrings would be broken with grief. My feelings, sir, were moved with pity and sorrow for the afflicted; and on the other hand they were wrought up to the highest pitch of indignation against those fiends of hell who had thus caused the innocent to suffer.

The next morning about ten o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure. Neither talents nor money were wanting to insure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before-dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog-shops and ditches, and gathered together a company that looked as if they had come from hell and had been whipped by the soot boy thereof, which they brought forward to testify one after another, but with no better success than before, although they wrung and twisted into every shape, in trying to tell some-

thing that would criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about two o'clock in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: "Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged."—History of the Church, vol. 1, pp. 101–103.

Mr. Reed, though always a friend of Joseph Smith, was never a member of the Church. He, however, testified to what he knew, and the reader will do well to accept his testimony.

As the most important events of Mr. Smith's life occurred in the state of New York let us introduce another witness from that State, a neighbor of his. Some of the books written to cast reproach on Mr. Smith charge him with being a chicken-thief and a sheep-thief. We almost refrain from relating that such an assertion appeared recently in the *Christian Herald* over the signature of General John Eaton in a series of articles entitled, "Mormonism of to-day." It is wonderful how much self-assertion some men can make. One man, not General Eaton, however, attempted to give the proof, and that the sheep was stolen from a Mr. William Stafford. Below we give the statement of Doctor John Stafford, son of William Stafford above referred to. He resides now in Rochester, New York. Answering the question as to the character of Joseph Smith, the doctor said:

He was a real clever boy. What Tucker said about him was false, absolutely.

What about that black sheep your father let them have?

I have heard that story, but don't think my father was there at the time they say Smith got the sheep. I don't know anything about it.

You were living at home at the time, and it seems you ought to know if they got a sheep, or stole one from your father.

They never stole one, I am sure; they may have got one sometime.

Well, doctor, you know pretty well whether that story is true or not that Tucker tells. What do you think of it?

I don't think it is true. I would have heard more about it if it had been true. I lived a mile from the Smiths. . . . They were peaceable among themselves. . . . Joe was illiterate. After they began to have school at their house he improved greatly.

If the above is the strongest evidence (and it is all we have seen) to prove that Mr. Smith was "suspected of sheep-stealing," then he need have no fears to stand before the great Judge and ask that his enemies be heard, that they may be condemned out of their own mouths. We are only too glad to defend such a character as Joseph Smith bears not only on this point but every other. Our hearts go out in great sympathy for him and his posterity because of the ceaseless uncalled for persecution heaped upon them. What must be their feelings to see such work, but being men of honor they no doubt look at the matter more in commiseration than condemnation. Shame, shame, that such books exist, and shame that the press and the pulpit should perpetuate the wrong!

We next introduce the testimony of Orlando Saunders, living near Manchester, New York. On being

asked concerning his acquaintance with the Smiths he said:

Well, you have come to a poor place to find out anything. I don't know anything against these men myself.

Were you acquainted, with them, Mr. Saunders?

Yes sir; I knew all of the Smith family well; there were six boys; Alvin, Hyrum, Joseph, Harrison, William, and Carlos, and there were two girls; the old man was a cooper; they have all worked for me many a day; they were very good people; Young Joe (as we called him then) has worked for me, and he was a good worker; they all were. I did not consider them good managers about business, but they were poor people. The old man had a large family.

In what respect did they differ from other people, if at all?

I never noticed that they were different from other neighbors; they were the best family in the neighborhood in case of sickness; one was at my house nearly all the time when my father died; I always thought them honest; they were owing me some money when they left here. . . . One of them came back in about a year and paid me. . . .

How well did you know young² Joseph Smith?

Oh! just as well as one could very well; he has worked for me many a time, and been about my place a great deal. He stopped with me many a time, when through here, after they went west to Kirtland; he was always a gentleman when about my place.

The above will answer the evil story that Joseph Smith was a low, lazy, dishonest boy, springing from a family of the same sort, as stated by some of the leading encyclopedias without any proof or even attempt at proof.

Let these testimonies be sufficient to show what Mr. Smith's life was in the state of New York. Now let those who wish to search further examine the court and criminal records in that or any other State

² This expression, "young Joseph," refers to the founder of the Church—the subject of our sketch. His father's name was Joseph Smith and his son's also.

and find if they can the name of Joseph Smith of whom we write judged guilty of any crime whatever. It can not be found or his enemies would have printed it long ago in red and gold from one end of this continent to the other and even across the sea. Though he was arrested many times yet not once was he found guilty, but the stories told on those occasions, though they had no weight with judge and jury, furnished the rabble with material for talk, and, judging from public opinion, many persons would rather listen to those false witnesses than to accept the decisions rendered, though they themselves would decline at once to be treated in the same way.

OHIO.

The following from Judge Samuel Murdock of Elkader, Iowa, as published in the Dubuque *Daily Times*, April 13, 1893, is plain and to the point. Mr. Murdock was raised in Ohio where Joseph Smith lived, and went to school with children who were reared in the Latter Day Saint faith. He afterward moved to Iowa where he served one or two terms in the State Legislature and for many years served as county judge in Clayton County. He died but recently at his home, an honored and well-respected old man. He was considered the chief Democratic speaker in Northeastern Iowa. A man also who had made a collection of Indian relics and lectured occasionally on "The Mound-builders." In faith he was a Catholic:

Editor Dubuque Daily Times; Dear Sir: In your article on the Mormon Church contained in your issue of April 12 you say: "It was founded by an ignorant, dissipated member of a

Judge Murdock:

vicious family which had a well-earned reputation of being thieves and drunkards, etc." Knowing your reputation for kindness, fairness, and sympathy, I do not believe that you would willfully or knowingly inflict a pang or a pain in the bosom of any one of our fellow creatures unless it was done without a knowledge on your part of the true facts in the case.

I have no more sympathy or feeling for either branch of the Mormon Church than you have, but I have a strong sympathetic feeling and friendship for some of the Smith family, who are still living, and to whom your language above quoted, does great injustice, and I also know that when you hear from me a few facts, your kindness will prompt you to repair in some manner the wrong you have inflicted upon them.

Kirtland (Ohio) is situated in the county in which I was raised from youth to manhood, and at the time Smith and his Mormons settled there I was nearly man grown, and some of them were my immediate neighbors, with whose children I was often schoolmate, and I often met their prophet, Joseph Smith, although I was not personally acquainted with him. . . . I lived among the daily talk of the "New Faith" or "Latter Day Saints," as they were sometimes called at that time. From the time they settled in my county until they left it, I must say that during all that time I never heard Joseph Smith called a thief, a drunkard, or a vicious man, even by his worst enemies, and my recollection of him to this day is that he was a tall, graceful, good-looking man, continually wearing a smile on his face for every one, and that he was a kind-hearted, generous friend and companion.

SAMUEL MURDOCK.

In the above we leave out a part which refers to William Smith, Oliver Cowdery, etc., as our aim is only to discuss the work and character of Joseph Smith. The above letter contains much praise for other members of the Church, but we have neither room nor desire to quote it all. The language of Mr. Murdock shows him to be a kind-hearted, honest, fearless man. He could easily have drifted along with public opinion and closed his eyes when he saw

the innocent made to suffer, but he chose to speak out even though histories, encyclopedias, and daily papers were against him. We wonder how many when they read these lines will dare to stand for the right as he did?

We next call attention to the statement of I. P. Axtell, a large farmer and for many years a director in the First National Bank, of Painesville, Ohio, a man of energy and experience, and as early as 1844 a member of the Whig convention at Baltimore which nominated Henry Clay for President of the United States:

When did you come to the country, Mr. Axtell?

My father moved here with his family in 1830. I was a boy then.

What was your father's business?

He was a Baptist minister, and kept a hotel then.

Did you know Joseph Smith?

Yes, sir, I've seen him many a time; he was often at my father's house; and I, with many young people, often went to Kirtland to see him and his people. I knew his father also, who at the time I knew him had charge of the Kirtland Temple. He took me with others through the Temple at one time. He appeared to be a fine old man.

When did your father become acquainted with Mr. Smith?

In about six months after he came to the county he first met him; he went out of his way six miles to see Joseph Smith and Sidney Rigdon. He said he found them in Kirtland Township; they had been there but a short time and occupied a small log house. He found them to be quite intelligent men, and he said, pleasant talkers, and quite free to converse upon their religious views, which at that time was known as the "new sect." My father always said Joseph Smith was a conscientious and upright man.

Did you know any other person of the new society?

O, yes, a great many. I knew Mr. Pratt very well. He was a smart and a square man all' around. Those men were neither

knaves nor rogues; that is my opinion of them. (I suppose some of them may have been. It was just as in all bodies of the kind, there will be some bad ones, but I don't know of any that were.) There were a good many stories circulated that I know to be false. At one time an ox was found in Kirtland Township, killed and skinned; and there was a great to do about the Mormons having killed it. My brother was sheriff at the time, and with others went up to investigate the matter, and he said there was not the least evidence which showed that the Mormons had any hand in the killing of the ox. Persons around, however, who hated their religion, would tell that they did.

How was it that people did not like them? Were they not good citizens?

Yes, they were as good citizens as those of any society. It was the fanatics in religion that tried to drive those men out. There were a great many conservative men in our county at that time who held these fanatics back, and if it had not been for this they would have gone in and killed them all. But our intelligent and honorable citizens prevented this.—Palmyra to Independence, pp. 335-337.

To impress this thought indelibly on the mind of the reader we repeat a part of this man's testimony: "Yes, they were as good citizens as those of any society. It was the fanatics in religion that tried to drive these men out."

The above statement is the exact truth. Not only was it true of that time, but also in the days of the New Testament writers. It was the Pharisees, the most fanatical and hypocritical, who were first and last to persecute our Savior and his followers. In fact, the first murder that was ever committed was by a man who had offered sacrifices. The most bitter of wars have been religious wars. True Christianity, however, has never shed one drop of blood except in self-defense. Religion may be one thing, Christianity another. We do not wish to be under-

stood as saying that all others except Latter Day Saints are bad. Far from it. There is perhaps no church in the world that looks as kindly on their religious neighbors, but it is an indisputable fact that every persecution, and every slander, and every misrepresentation against Joseph Smith, with but few exceptions, are traced to religious bigots. We are sorry that it is so, but we can not help it. In writing of this matter we must state the facts. We are glad to know, however, that fanatics and bigots and zealots are growing less, and the churches are growing more liberal every day. May the time hasten along when all will be willing to do unto others as they would that others should do to them. While there are yet many fanatics who refuse to reason in many of the churches, yet there are many as honest and devout as the world ever contained, but even these will not object to going on unto perfection, even though it can be more nearly accomplished in the Latter Day Saint Church than in any other.

Below we give the testimony of another disinterested witness, as published in *Zion's Ensign* of Independence, Missouri, in March, 1899:

BAPTIST

AKRON, Ohio, March 9, 1899.

I, the undersigned, was born in York State, in the town of Sharzee, on March 9, 1816. In 1819 my father moved to Huntington Township, Chittenden County, Vermont. In 1835 he moved to within four miles of Akron, Ohio, which locality has been my place of residence till the present. On the Dodge farm, three miles north of New Portage, we lived from 1836 to 1839. This was on the line of travel westward of the Latter Day Saints in those days.

A more honest, nice people I never met. They bought sup-

plies of my father and camped in front of our house near a large spring. A camp would remain for days sometimes.

Public meetings were held in New Portage, in the residence of a Mr. Palmer; also in a warehouse. When the weather would admit, in open air; also in tents and barns. I attended their meetings often. Honesty, morality, and right living were characteristics of their teaching, and their practice conformed to this. I never knew one to fail to pay for what he got. Father had much, too, they could have stolen, but we never missed a thing.

They were quite and orderly, especially on the Sabbath. They were a people who were well brought up, were good society, and I felt lonesome when they would break camp.

Various ones, Palmer, Baker, Whipple, Brunson, Griffiths, and Taylor owned farms; also some others, whose names I can not recall. They all were good citizens.

I heard Joseph Smith and his father, the Patriarch, both preach. They preached good morals and manifested the same in their lives. I don't know why they were so misrepresented; there was no cause for it; they were perfect gentlemen.

I knew Oliver Cowdery, heard him preach often; he, too, was a gentlemen, and his preaching good and of an elevating influence on the rising generation.

My parents at that time were Free-will Baptists. They often took some of the campers who were sick into the house and cared for them. I never have belonged to any church.

My object in this statement is simply to tell the facts in the case as in any other matter within my knowledge.

Signed,

SMITH BUNKER.

A. R. MANCHESTER,	} Witnesses.
ELLA MANCHESTER,	
R. ETZENHOUSER,	

MISSOURI.

From Ohio Mr. Smith and a large number of his followers moved to Jackson, Clay, Caldwell, and other counties in Missouri. It was in this State that persecution ran wild and the Saints were attacked frequently with great brutality and robbed and

plundered. Their homes were burned, their stock killed or driven away, their crops destroyed, their wives and families insulted and driven out in the snow, and finally at the point of the bayonet were forced to sign over their titles to lands for which they had paid to satisfy the demands of the mob. Men, women, and children were shot or cut to pieces with corn-knives. The mob spared not old, helpless men, who had fought for their country in the Revolution, or boys scarcely old enough to reason. Women gave birth to children in the snow and some died of exposure. Joseph Smith was arrested, together with several of the leading men of the Church, and for several months confined in a damp, filthy dungeon awaiting a trial that never came, for he was released after his people had all fled from the State. (It was from this same state of Missouri that the James and Younger gangs afterward arose. Men from here figured largely in the war with the Corn-crackers, as they sought to establish slavery in the state of Kansas, and there and near there was the seat of the bush-whackers during the Rebellion. Is it any wonder that a company of people, so different in sentiment and practice, were driven out by them?)

The first witness from this State, whom we wish to introduce to testify in behalf of Joseph Smith, is Joseph H. Reynolds, who was a brother of the Governor of the state of Missouri in 1843. Not only was he a brother of the Governor, but State agent in the case of Joseph Smith, as the following will show:

Executive Department, City of JEFFERSON.

Know ye that I, Thomas Reynolds, Governor of the state of Missouri, having full trust and confidence in the integrity and

abilities of Joseph H. Reynolds, do hereby constitute and appoint him as the agent of the said state of Missouri, to proceed to the state of Illinois, for the purpose of receiving from the proper authorities of that State, one Joseph Smith, Jr., charged with treason by him committed against the state of Missouri, and as having fled from justice to the state of Illinois, and I do hereby authorize and direct said Joseph H. Reynolds to convey said Joseph Smith, Jr., from the state of Illinois, and deliver him to the custody of the sheriff of Daviess County in the state of Missouri.

In testimony whereof, I have hereunto set my
[L. S.] hand, and caused to be affixed the great seal of the
state of Missouri.

Done at the city of Jefferson this thirteenth day of June in the
year of our Lord one thousand eight hundred and forty-three.

By the Governor,

THOMAS REYNOLDS.

JAMES L. MINOR, Secretary of State.

—Church History, vol. 2, p. 664.

The above Joseph H. Reynolds, who was the brother of the Missouri magistrate, wrote a letter to Joseph Smith, July 29, 1843, after a long and expensive trial between Joseph Smith and the state of Missouri as to the guilt of Joseph Smith. This letter is still in the possession of the Church Historian, a part of which is as follows:

On my return from Nauvoo I found Governor Ford absent on public business at Rock Island, from whence he did not return for a week after I arrived. I presented him a detailed report of my investigations, in which the fact is fully established that neither you nor your people were guilty of any violence or disorderly or unlawful conduct whatever; but that throughout the whole of the unpleasant scene connected with your arrest, and the ill treatment which you received, your and their conduct was that of peaceful, law-abiding, and good citizens. He is perfectly satisfied on that point. . . .

As to the other points, I can assure you, with perfect confi-

dence, that with the evidence now before him, he will issue no more writs—that he will be perfectly satisfied that the demand in Missouri is not only unjust (as he before believed it to be) but so palpably illegal and contrary to the meaning of the Constitution as to release him for ever from all obligation to give you up, and enable him to justify himself before the world in refusing to do so.—History of the Church, vol. 2, p. 707.

From Bancroft's History of Utah, page 164, we copy the following:

But when the testimony on both sides is carefully weighed, it must be admitted that the Mormons in Missouri and Illinois were, as a class, a more moral, honest, temperate, hard-working, self-denying, and thrifty people than the Gentiles by whom they were surrounded.

This was written of the people under the presidency of Joseph Smith. Quite a tribute from so honorable a source, and quite a band of honorable people to follow such a dishonorable leader as people often believe Joseph Smith to have been. But think of it! Does it look reasonable that he could have been a bad man and be retained as leader of such a people? We write "retained" because, contrary to the general opinion, the Church had the right and the power to expel him from the Church for wrong-doing just the same as any other person in it. The reader must remember that Joseph Smith did not make himself president of the Church, but was chosen to that position by the Church and sustained in that position from conference to conference on his good behavior. If many writers who oppose the Latter Day Saints on the ground that Joseph Smith's word was law, only understood the laws of the Church, it would save them many a shameful blunder. Not only was Joseph Smith indorsed in the position of president of

the Church by the Church itself, but two others were chosen to hold equal authority with him. Reader, do you think an impostor would give the balance of power in the hands of two others? Does that look like the work of an impostor? He did that very thing and also gave a rule to the members whereby he might be expelled at any time if in transgression. How comes it that the enemies have so much to say about Joseph Smith while two others, each as much a president as himself, escape their slanderous pens? Besides, through Joseph Smith was given a law providing for a special church court to try any of these three presidents in case they fell into transgression. To say that Mr. Smith successfully evaded the common law of the Church, the special court, and, likewise, the law of the land, is sufficient answer to the charge of his being ignorant. But if he were ever so cunning or ever so wise we think he could not have kept his crimes so well hid. This is sufficient answer of itself to the charge that he was a bad man, while being retained as one of the leaders of such a people as described by Bancroft. Ah, if makers of encyclopedias and writers of books and histories only knew!

Yes, *if they only knew!*

If *they* only knew!

If they *only* knew!

Yes, *if they only knew* that Joseph Smith retained his position by consent of the people it might save them many an egregious blunder, and save them the shame before our heavenly Father's face when they find how they have slandered the innocent and heaped contumely and vituperation on him and his

posterity, and not only upon them but upon good men and women everywhere who are earnestly and humbly trying to serve God, after the apostolic plan restored through Joseph Smith.

From Joseph Smith son of Joseph we clip the following editorial from the *Saints' Herald* for November 5, 1902:

A SAFEGUARD AGAINST IMPOSITION.

Whatever may be said about the folly, deception, or fanaticism of the Latter Day Saints, or the human founder of the Church, Joseph Smith, it must be conceded that he gave to those who in faith and doctrine became his companions in belief, a most excellent safeguard against imposition in doctrine, good even against himself. It was this; that every member of the Church was entitled to and might receive of the spirit of revelation in such way and form as would be calculated to give to him the knowledge whether the doctrine was true or not.

It is true that this safeguard was first stated by Jesus while here in his ministry. But the Christian having "turned heathen again," as was stated by John Wesley, acceptance and belief in the provision were covered up by the passing of time and the falling away; so that when Joseph Smith began his career there were few to credit his report. Nevertheless, he at once put himself at the mercy of those to whom he taught the angel's message by boldly telling them what the Master had stated, He that will do the will of my Father shall know of the doctrine, whether it is of God, or I speak of myself; and avowing his absolute faith in the proposition that if any one who was really honest, and earnestly desired to know, if he went to God with full purpose of heart asking for knowledge, conviction, or direction, would be dealt with fairly by the Lord, and receive a knowledge for himself that the doctrine was true. No reformer ever did this. None ever so completely put confidence in the word of Jesus Christ. No one of them chose to so trust the issue of his cause to the answer to be given to prayer. But Joseph Smith did so teach; and to-day those who accepted his teaching and followed the direction to appeal to God for

evidence of its truth have for three quarters of a century been putting the matter to the test, and multiplied thousands to-day rise up to testify that their faith and trust have been answered by testimony of the truth.

Put it to the test again, and be happy in the Lord.

Mrs. Austin, in her book entitled "Mormonism," on page 58, makes the following admission:

The members now numbered (1831 at Kirtland) about one hundred persons, the greater part of whom were the brightest and best of the community, merchants, lawyers, and doctors.

By this we see that the Church of Latter Day Saints was not started by the low and ignorant, as thought by some. Doubtless, as they increased, they gathered into their ranks men of like ability.

From a book entitled Columbus and Columbia, by James G. Blaine, J. W. Buell, John C. Ridpath, and Benjamin Butterworth, we extract the following from page 599, under the heading, "Rise of the Mormons":

This sect, under the leadership of their prophet, Joseph Smith, made their first important settlement in Jackson County, Missouri. . . . Here their numbers increased to fifteen thousand. They were a peaceful people and others flocked to their community. . . . This extraordinary growth (ten thousand at Nauvoo) and the peculiar manner and doctrine of the Saints, raised the hatred of the people round about, who in abilities, refinement, and culture were by no means equal to the Mormons.

Does it not look just a little strange that people of superior refinement and culture could have been deluded by a fanatic? Fanatics do not reason. Yet the Latter Day Saints, including Joseph Smith, have always been and are now willing to compare their faith with any other from a Bible standpoint. Does that look like delusion? Rather say it is they who

revile them without a cause, and who will not read or listen to anything but their own faith, who are deluded—who are fanatics.

The following is taken from the *Kansas City Journal* and republished in the *Saints' Herald* for August 1, 1881:

There is probably no man in Western Missouri who is better acquainted with the various causes of the difficulties between the citizens of Jackson and Caldwell Counties [Missouri] and the Mormons during the years of 1833 and 1838, than General Alexander W. Doniphan, then a resident of Clay County, but now of Richmond, Ray County, Missouri. . . . After a few introductory remarks, he related the following:

"I came to Missouri in 1830. . . . The Mormons came in 1830.

"What kind of people were the Mormons?

"They were Northern people, who, on account of their declining to own slaves and their denunciation of the system of slavery, were termed 'Free-soilers.' The majority of them were intelligent, industrious, law-abiding citizens. . . . While the [Mormons] resided in Clay County, they were a peaceable, sober, industrious, and law-abiding people, and during their stay with us not one was ever accused of a crime of any kind."

General Doniphan is now in his seventy-third year, but is still hale and hearty. He is a man of fine appearance and intellect, and is well known and highly respected all over the State.

One more testimony and then we pass on to notice the character of Joseph Smith and his people in Illinois:

Statement of Mr. E. S. Sebree, of Blendsville, Missouri, made May 21, 1895:

"I was born in Kentucky, in 1816, and came to Missouri in 1835. I was a member of the State militia that went from Liberty, Clay County, Missouri, to Far West, in Captain Moss' company, and was present at the surrender of Joseph Smith and others on the public square in the city of Far West; and was with the detail and went to Liberty with them as guard, where they were placed in jail in the month of November, 1838.

"Joseph Smith was, in my opinion, a good man. I never saw or heard anything to the contrary. As for his being a thief, murderer, or a bad, vicious man, I did not believe it then, nor do I believe it now. He was a fine appearing man, and would compare favorably with any other minister of my acquaintance. I never heard anything of the doctrine of polygamy. It was not talked of, nor heard of, to my knowledge; and the Latter Day Saints, as a class, in my opinion, was as virtuous a class of people as I ever saw; not a taint of suspicion of any kind did I ever hear against any of them so far as prostitution was concerned.

"I do not belong to any church; and have no motive in making this statement only that the truth may be known; neither am I prejudiced in favor of the Latter Day Saints, for I was a proslavery man, and naturally opposed to the free-soil ideas of the Latter Day Saints, which, in my opinion, was the cause of their expulsion from the state of Missouri.

"Signed,

E. S. SEBREE.

"Hearing the above conversation, we are witnesses.

"T. W. CHATBURN.

"R. M. MALONEY.

"L. W. MABERRY."

—*Zion's Ensign*, 1895.

ILLINOIS.

In a work entitled *Figures of the Past*, by Josiah Quincy, we find the following on pages 376 and 377:

It is by no means improbable that some future text-book for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century exerted the most powerful influence upon the destinies of his countrymen? And it is by no means improbable that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon prophet. And the reply, absurd as it now seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who establishes a religion in this age of free debate, who was and is to-day accepted by

hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets.

Mr. Quincy was a relative of John Quincy Adams, and graduate of Harvard College, class of 1821. He, in company with Honorable Charles Francis Adams and Doctor Goforth, visited and interviewed Joseph Smith in May, 1844, forty-three days before Mr. Smith was murdered.

Following is the testimony of one who knew Joseph Smith at the time of his death:

MACON, Missouri, August 3, 1896.

This is to certify that I, T. F. O'Daniel, was born in Philadelphia, Pennsylvania, and that I lived in Warsaw, Illinois, during the "Mormon War" or Nauvoo troubles. Was well acquainted with Joseph Smith the Prophet, and regarded him then, and do yet, as an honest, upright man, conscientious and fearless in what he deemed right. I have heard him teach and preach in Nauvoo, but never heard him or any one else teach or speak of polygamy being a doctrine of the Church; in fact, I did not know of anything of that kind until in after-years it came from Salt Lake City that the Mormons were practicing polygamy.

I further state that I am acquainted with the facts leading to the killing of Joseph Smith, at Carthage jail, and know the men who were in the mob. The real cause, in my opinion, was that the Saints were all "Whigs," or antislavery men, and voted the antislavery ticket, which finally led to the troubles, and final killing of Joseph and Hyrum Smith.

T. F. O'DANIEL.

T. W. CHATBURN,	} Witnesses.
M. M. TURPEN,	
F. PALFREY,	

From Governor Ford's message to the legislature, dated December 23, 1844, we extract the following:

Justice, however, requires me here to say, that I have investigated the charge of promiscuous stealing, and find it to be

greatly exaggerated. I could not ascertain that there were a greater proportion of thieves in that community than any other of the same number of inhabitants; and perhaps if the city of Nauvoo were compared with St. Louis, or any other Western city, the proportion would not be so great.—Message of the Governor of the State of Illinois; see also Church History, vol. 2, p. 646.

It must not be forgotten that many other people than Latter Day Saints lived in Nauvoo, and at the particular time Governor Ford made his investigation the enemies were making an extra effort to prove them guilty. Many things were stolen and lodged in the city and charged to the "Mormons," but there is no evidence that any member of the Church was among the thieves that Governor Ford refers to. But admitting that a part of them were, it is not wonderful, seeing that they were only human; but the question is, Did the Church teach stealing, or did Joseph Smith advise it? There is perhaps no society in the world but there may be found in it some who do not observe the law, but that is no fault of the law. Governor Ford, however, pays a high tribute to the followers of Joseph Smith when he says not so great a proportion of thieves was found in Nauvoo as in other Western cities. In connection with this the following from the pen of R. Etzenhouser as published in *Zion's Ensign* for April 29, 1899, indicates what kind of people the teachings of Joseph Smith made. It is but natural that his followers should be like himself. Judging of him by his character, by his teachings, and by his followers, we decide in his favor.

In 1885 the writer of this, while urging Latter Day Saint claims at Viola, Iowa, with others, had vehement opposition

from Reverend Nathaniel Pye, of the Methodists, who, with Beadle as a basis, argued that the early Church were a set of criminals of the deepest dye. Since it was but forty-one years from 1844 to 1885 it was not too long for many yet to be found in the penitentiary who were in for life sentence. A man of age, twenty-one, in 1844, in 1885 would be but sixty-two.

Out of the thousands resident at Nauvoo a large number went into Iowa; from these, if criminals, a good crop for the penitentiary should have been harvested by the sickle of law. Moreover the Reorganized Church of Latter Day Saints had been represented in the State for about thirty years by quite a membership. If Latter Day Saintism is a factory producing criminals, then here was a field twice sown in plentiful abundance, covering forty-one years. It would be the legal privilege, as well as heaven-born duty, for the good people of Iowa to land every criminal among them in that "secure abode"—the penitentiary. So just to see how Latter Day Saintism could stand that kind of a test, I repaired to the Anamosa Penitentiary. Not a Latter Day Saint was to be found, causing my joy to be larger than my surprise.

The *Anamosa Journal* of August 27, 1885, gave extracts from the Warden's Biennial Report, in which occurs under the title,

1844 ^{TO} 1885
RELIGIOUS EDUCATION.

Congregational.....	8
Christian.....	11
Reform.....	5
Campbellite.....	2
United Brethren.....	6
Adventist.....	2
Evangelist.....	4
Episcopal.....	9
Protestant.....	3
Presbyterian.....	25
Lutheran.....	16
Jewish.....	1
Quaker.....	1
Baptist.....	24
Methodist.....	72

41 years

1885

Catholics.....	68
Infidel.....	2
None.....	22
Total.....	281

The accomplished and able writer, Bancroft, who has made as thorough a study of this subject as any who have thus far dealt with it, says:

"Whatever may be said of Joseph Smith, it must be admitted that he was a remarkable man. His course in life was by no means along a flowery path; his death was like that which too often comes to that of a founder of religion. What a commentary on the human mind and the human heart, the deeds of those who live for the love of God and man, who died for the love of God and man, who severally and collectively professed the highest holiness, highest charity and humanity, higher by far than any held by other sect or nation now or since the world began—how lovely to behold, to write and mediate on their disputings, their cruelties and injustice, their persecution for opinion's sake, their ravenous hate and bloody butcheries."—F. M. Sheehy, in Providence, Rhode Island, *Journal*, June 25, 1898, quoting from Bancroft's History.

We have been thus particular to remove objections based on false reports, circulated against Joseph Smith, and have shown that if he was a servant of God, he but received from the world what might be expected: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15: 19.

No better proof could be given that the work Mr. Smith performed and the life he lived was after the divine pattern, at least was not of the world inasmuch as he received only their hatred with few noble exceptions. Of course it does not prove that he was right, simply because he was opposed by the world, but it

does testify very largely in his favor when we see their persecutions were based on false reports. Jesus said again, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely." It must be remembered that Jesus referred to the Pharisees and Sadduces as the world. So to-day those who do that kind of work, whether in the churches or out, are certainly not of God and are therefore of the world.

We have been asked why these reports were not contradicted before now, if they were not true. They have been vigorously denied from the very first; and not only denied but disproven; but the enemy that actively circulated the stories as actively subdued the denials. Even the talented Mr. Talmage permitted a scathing, erroneous article to appear in the *Christian Herald*, from General John Eaton, to sadly misrepresent the facts concerning Joseph Smith, and all the begging and imploring that we could do, would not induce him to permit us to correct them, nor would he do so himself. What system would not be misunderstood under such inhuman persecution? When General Eaton's first article on "Mormonism of to-day" appeared in the above-mentioned *Christian Herald*, in which Joseph Smith was denounced as being everything but a gentleman, and especially charging him with chicken-stealing, the writer wrote him and asked for further information on that point; stating that in the various books, encyclopedias, and newspapers no mention was made of stealing chickens. We told him that we were anxious to learn the facts and asked him from whom Mr. Smith stole the chickens. We asked that, for the

sake of justice to Mr. Smith, he would not follow the old way, but give the proof of his assertions, as it would be more gratifying to many. But if he did not care to publish the proofs for fear of making his article too long, would he be kind enough to answer whether he would furnish or sell the proof for personal benefit. No answer was received to that letter. We wrote him again in January, 1897, pointing out the difference between the Reorganized Church and the one in Utah, as he had failed to make any distinction in his second article. We also called his attention to the decisions of Judge Sherman and Judge Philips, and asked that in simple justice, both to himself and to the Reorganization, he make a distinction between the two churches. Those who read his articles know it never was done. Others wrote him to the same effect about the same time, also to the editor, asking space to reply. Our official church paper, the *Saints' Herald*, published at Lamoni, Iowa, also asked that a distinction be made, and afterwards published a series of replies from the pen of T. W. Williams; but still General Eaton goes on in his blind career, deceiving and being deceived. No man is worse deceived than he who is deceiving himself. None are so blind as they who can see but will not. Kind reader, do you think such a writer should be believed? But then the General is taking the wisest course for error to take—the only course it can take and be safe; i. e., shut itself away from investigation and just criticism.

CHAPTER VI.

PUBLIC HAVE NO GROUNDS FOR THEIR PREJUDICE—PEOPLE COMMANDED TO PROVE ALL THINGS—DESPISE NOT PROPHESYINGS—A COMMAND TO CHRISTIANS—MUST NOT SEEK TO TEACH GOD—TRYING POSITION OF A PROPHET—NO NEED OF PROPHETS IN THIS ENLIGHTENED AGE (?)—UNCHANGEABILITY OF GOD, CHRIST, AND THE HOLY GHOST — EUSEBIUS' HISTORY ON PROPHETS—PROPHETS TO CONTINUE TILL ALL ARE IN UNITY OF THE FAITH—BIBLE NOW INSTEAD OF PROPHETS (?)—BIBLE INDICATES LATTER-DAY PROPHETS—JOEL 2 : 28—PALESTINE RESTORED—BIBLE CONTAINS ALL THAT GOD EVER SPOKE (?)—MUST HAVE BREAD DIRECT FROM HEAVEN — PRESENT REVELATION INDISPENSABLE — PROPHECIES AND KNOWLEDGE TO CEASE WHEN?—THE “MORE EXCELLENT WAY”—CAN CIVILIZATION OUTGROW THE LORD?—ALL PROPHETS MUST DIE IN JERUSALEM (?)—WHEN WILL “THAT WHICH IS PERFECT” COME?—UNCHANGEABLE HOLY SPIRIT WILL IMPART PROPHECY AND TONGUES TO-DAY AS AT ANY OTHER TIME.

HAVING answered legitimately the evil stories told against Joseph Smith before proving his character good we next proceed to answer the so-called Bible objections against present-day revelation before referring to the many Bible references that indicate a latter-day revelation of God's will. If we would see clearly we must keep our windows free from rubbish and dust. If we shall be able to help the reader to see this matter clearly he must lay aside all prejudice, for no man can see clearly through the windows of the soul with a biased mind. We are well aware that proof would be of little worth to those who look through objections based on the biased stories of their fathers. We can not blame people so

much for being prejudiced, seeing so very much has been said against Mr. Smith while his followers being few could say but little, but when they hear or have the opportunity of hearing the other side it is only fair that they lay aside their prejudice and investigate for themselves.

The Latter Day Saints have claimed that few men have honestly investigated their faith prayerfully who did not admire it for its purity. On the contrary, others have examined it with a feeling of hatred and have seen only what to them seemed error. The reason of this failure to see correctly was because the things of God are only seen by the Spirit of God; and their feelings of hatred exclude that Spirit from their hearts. We shall always feel that those who refuse to examine the facts concerning Mr. Smith, if they have time and opportunity to do so, are really breaking the commandment of God, which says: "Prove all things."

Another part of this text reads: "Despise not prophesyings."—1 Thessalonians 5:20. This latter part of the text is as much a part of God's word as the former, and being in the New Testament and written to Christians is for all who live to-day. The Apostle no doubt wrote by inspiration, and considering the fact that so-called Christians to-day generally despise prophets and prophesyings it is no wonder that he wrote the above commandment. There are doubtless few in the popular churches who could look into their hearts and find any room whatsoever for this commandment. Neither could they find room for the "gifts" of the unchangeable Holy Ghost. For the benefit of those few who have not thus shut

up their hearts against the Spirit of God, we offer the following suggestions which we think necessary in search for truth:

God expects us to use all the reason we possess and as much more as we can implore him to give us, and not to close our hearts or minds against light. The latter course would be fanatical and productive of darkness. We know so little that we can not afford to say we want no more. It is folly to say we know it all. We must not set our judgment against his in matters we do not understand. We realize this fact in all the walks of this present life. For instance: we do not know how it is that food taken into our stomachs becomes flesh—live flesh—and bone, and blood, and brain, and yet we know it is so, and this law of God has never changed since the creation. So also with the “everlasting gospel” (Revelation 14: 6)—it is the same in all ages. Though man may change, God never does. There may be things in the gospel we do not understand, but is that any reason that we should not obey? Are we always to walk by sight? Must we not sometimes walk by faith? Whatever God has written, then, we must obey as dutiful children to our heavenly Parent. If he desires to speak to us to-day, why not be ready and even anxious to hear? For us of the earth to seek to change the laws of him who was able to create this world and every other, is as the ravings of madmen. God has said:

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.—Isaiah 55: 8, 9.

If God shall see the need of prophets now to bring

about church union—a unity of the faith, dare any one say “No”? In the light of the statement that God is unchangeable is it wise to think otherwise? Where is the foolish man who would attempt to tell God what he shall or what he shall not do? Think of it,—is that not what all Protestantism and Catholicism are saying to God? “You must not speak any more, we will not hear, and if you attempt it we will kill your messengers and despise those who hear them.” For shame! Surely the great Master Mind of the universe knows that which is best and as surely would give us only that which is best. It is therefore wisdom on our part to obey our heavenly Father, just as it is best for children to obey theirs. Will we ever get so civilized that God can not teach us more? One may say, “That is all very good, but I do not believe God spoke through Joseph Smith.” But what has your belief or disbelief to do with the facts? Surely he could have found no better man, as we have shown. Do you know that God did not inspire him to reveal his will? Why not investigate Mr. Smith’s claims honestly and in a proper spirit?

Some may wish to ask:

Do you really believe Joseph Smith was a prophet of God?

We answer, “No, and yes.”

We do not think he was perfect.

We do not think he was infallible.

We do not think he was inspired at all times.

We do not think he was more than a man.

We do not think he was different from other prophets.

We do not think any of the prophets of old were

perfect, infallible, continually inspired, or more than mortal.

The Bible shows that "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1 : 21.)

Our answer therefore depends on the understanding of the one asking the question. If he has too exalted an idea of what it takes to constitute a prophet, we say we do not think Joseph Smith was that kind of a man. Allow us to explain what a prophet is and we say, "Yes, we believe he was such a man."

Just here is where the Latter Day Saints have been grossly misunderstood and misrepresented. When we say we believe Joseph Smith was a prophet of God our enemies have forthwith dipped their pen in ink and given their erroneous idea of a prophet and then ridiculed us for something we did not believe at all. As we said at first, "It is not only necessary to read the articles of faith, but also to know how the parties themselves interpret them." That is the only way justice can be done.

We do not believe any prophet to-day has a right to contradict or change anything God has said in any other age of the world. He is therefore under metes and bounds. He will not ask people to follow him, but to follow God. For this reason the Church holds the right to examine every communication which a prophet claims came from God and to test it by the Bible before they could accept it. This has always been the rule among Latter Day Saints. How contemptible then the story that Joseph Smith

received a revelation to take some other man's wife! Imagine such a revelation passing all the grades of officers of the Church, and then the membership and being accepted by all of them as of God; or another story that Joseph Smith received a revelation to steal another's corn or property. Imagine the Church, composed of such men as Mr. Blain, Mr. Bancroft, and Mrs. Austin describe the Latter Day Saints to be, trying such a revelation by the word of God which says, "Thou shalt not steal"! Such stories are simply trash, no matter where they appear. It is the duty of Christian prophets to point the people to Christ as the only name given under heaven or known among men whereby man must be saved. An editorial by the present President of the Reorganization, Joseph Smith, November 5, 1902, states:

ONLY ONE NAME.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12.

That name is Jesus Christ: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."—Acts 4: 10.

Corroborative testimony: "And now behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God."—Book of Mormon, 2 Nephi 13: 6.

This name is Christ: "Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life."—Book of Mormon, 2 Nephi 13: 5.

Further testimony to the Saints; and to the world, a savor of life unto life, or of death unto death:

“Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby men can be saved.”—Doctrine and Covenants 16: 4.

This is a threefold cord that is not easily broken.

Instead of being an enviable position where the prophet could rule at will as some have imagined who do not understand the duties of a prophet, instead of being “entitled to all obedience” as stated by General John Easton in the *Christian Herald* when writing of Joseph Smith, it really placed him before the whole Church to be tested and tried and criticised—perhaps to be rejected as a false prophet. Who will say that was an enviable position? Knowing there were hundreds of men of all dispositions ready to criticise the words which he claimed were given by inspiration it seems to me nothing short of the power of God could induce a man to place himself in such a position. Let us consider again, when Joseph Smith put that privilege in the hands of the Church to test him, does it look like he was trying to deceive them? To us it shows on the very face of it that he was honest. Knowing that God had inspired him he was not afraid to have it tested by others, for God was able to care for his own word—he could as easily inspire the testers as the giver. There is no danger of deception in such a plan.

It is only when the people leave God that there is danger. And those who cling so tenaciously to the Bible as do the Latter Day Saints are not apt to forsake the Lord as badly as those whose pastors tell

them, "These things have all ceased, and you must not listen to them."

Latter Day Saints have from the first and do yet refuse to follow Joseph Smith or any man further than he follows Christ. Those who know the Reorganization know they make the gospel of Jesus Christ their rule of faith and not the mind of any man. But the Utah Mormons, who place their leaders above the law and think all their words are words of God, are at sea without chart or compass.

Let the reader examine the revelations of God through Joseph Smith to the Church as contained in the Book of Doctrine and Covenants³ and answer for himself whether he thinks he was inspired.

While speaking of Joseph Smith being a good man and one who was not an impostor or trying to deceive the people, let us call attention to one of the closing scenes of his life.

When he was arrested the last time—on a false charge as every one knew (for his enemies boasted if the law could not reach him, powder and lead could), he was aware his end had come though he had been in places many times more dangerous and though he had the solemn pledge of Governor Ford, then governor of Illinois, to protect him with State troops till the trial was over. Yet when he departed under a strong guard for the place of trial he knew that the governor would forsake him, break his pledge, withdraw the troops and leave him in the enemy's country in the hands of a furious mob, among whom were two Protestant ministers. He

³ These books are for sale at the Herald Publishing House at Lamoni, Iowa; sixty-five cents to any one.

Joseph Smith

bade his family good-bye, mid sobs and tears, telling them that "he was going like a lamb to the slaughter" and that he would not see their faces again in the flesh. This prophecy was literally fulfilled. He and his brother were killed by a mob, a very unlikely thing with such promise of protection. He went to the slaughter willingly. He was not a coward, he was not an impostor, neither was he a hypocrite. Hypocrites and impostors do not do that kind of work. He believed what he taught and gave his blood to seal his testimony that he was sent of God. Something of his love for his people may be gathered from his parting speech to them.

Let it be noted carefully and then an honest answer be given to the question, "Could a man who regarded his people with such affection ever have tried to deceive or delude them?"

The following from the "Life of Elder John Brush," in the *Autumn Leaves*, April, 1891, page 176, gives an account of his last word to his people:

Believing the demand that they should go to Carthage illegal, but deeming it best that they should comply with the request of the Governor, Joseph knowing what would be the result of his so doing, had all the inhabitants of the city called together near the Mansion House, that he might speak to them before he went. When they had assembled, he climbed to the top of an unfinished building that all might hear, and among other things said: "Brethren, before you would see me taken to Carthage and butchered, would you be willing to lay down your lives for me?" "Yes," answered all the people with a mighty shout; but the sentence which followed was hardly understood by them. "Brethren," said Joseph, "just as you are willing to lay down your lives for me, so am I willing to die for you."

Shortly afterward, coming near to where Bro. Brush and others were, he said: "Farewell, brethren, and farewell to the

city I have loved. I am going like a lamb to the slaughter."

He was then hurried away to Carthage and by another illegal process confined with Hyrum and others in jail, where he remained nearly two days before his death. During this time he sent word to the Saints to remain peaceable in case any ill should befall him, "For," said he, "they must have blood, and my blood will satisfy them."

On the evening of the murder Bro. Brush was going from his home down into the city when he came to a group of men who said, "They say that Joseph and Hyrum are killed, but we can not believe it." In an instant the warnings of the tongue and Joseph's sayings flashed through Bro. Brush's mind and he said, "Joseph and Hyrum will never have another time to die." Bursting into tears, they could not control their grief, and when the news was verified and spread through the city, what terrible mourning filled all the inhabitants thereof!

Not with outward show and pompous ceremonials was Joseph mourned, but by honest tears of grief, and the heart-sobs of thousands of people. They had lost their leader and were now like sheep without a shepherd, but more than this, they had lost a friend and brother, for not one true Saint was there in all that city but loved Joseph for himself as well as honored him in his position.

On the next day the murdered bodies of Joseph and Hyrum, placed in coffins, were brought to Nauvoo for the funeral rites. Placed in the Mansion House, opposite to each other, the inhabitants of the city were permitted to pass through and view them for the last time. Not a dry eye did Bro. Brush see among all that vast concourse of people, some ten or fifteen thousand of whom passed through the room. When his turn came, Mother Smith was standing between the two coffins with a hand on the head of each of her sons saying: "My sons! oh, my sons! thus have you died for the testimony of Jesus!"

Having proven Mr. Smith's character good and that it was not possible for him to have been a deceiver, yet there are many no doubt who are willing to say, "Whatever Joseph Smith may have been, the Bible shows there were to be no prophets in our

time.” To this we reply that the Bible shows just the reverse. It shows there were to be both prophets and apostles until we all come to the unity of the faith.

Let us consider this objection, together with several others, for a short time. We believe they can all be legitimately answered.

OBJECTION NUMBER ONE.

“Is it not contrary to reason to expect prophets or revelation now?”

We answer, no; positively, no! for,
God is just the same to-day as formerly.

His ear is not dull.

His mouth is not dumb.

His love for man is not abated.

He loves his younger children as much as the older ones.

He is no respecter of persons.

We need prophets to settle disputed questions. We need to hear from God.

We need his Spirit to guide us in the religious confusion of to-day.

His Spirit will have the same effect on man to-day as of old.

We can not say that Jesus is the Lord, but by the Holy Ghost—by revelation.

To receive the testimony of Jesus is to receive the spirit of prophecy, for so an angel has declared. (Revelation 19:10.)

If we do not have this testimony, if we do not know that Jesus is the Christ, we have no promise of eternal life, for Jesus has said, “This is life eternal, that

they might know thee the only true God, and Jesus Christ whom thou hast sent.”—Saint John 17:3.

In harmony with this Paul said, “If any man have not the Spirit of Christ, he is none of his.”—Romans 8:9.

Then if we must know that Jesus is the Christ, and if we can not know it except by the Holy Ghost, which is the Spirit of revelation, then in what light do we stand if we reject present revelation?

By these texts it will be seen that not only Joseph Smith, but every man and woman who is in possession of the Holy Ghost, could receive testimony—revelation from heaven—bearing witness to their spirits that they are children of God. That would be present revelation in the truest sense of that term.

Any one of the above statements is a sufficient answer to the objection and taken altogether they make a strong case that we have yet to see answered.

·OBJECTION NUMBER TWO.

“It is out of harmony with the Bible to expect prophets or revelation from God now.”

We think we can easily prove that it is not only in harmony with the Bible to expect prophets to-day to reveal the will of God when he desires to speak to the Church, but to believe otherwise would place us out of harmony with the Bible and out of favor with God. And not only would it leave us utterly destitute of a divinely called ministry or a means of securing one, but it would also deprive us of the knowledge that we are the children of God.

In further proof we will quote Saint John 16:13: “Howbeit when he, the Spirit of truth, is come, he

will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." We repeat the latter clause, "he will show you things to come."

Surely, if the Spirit was to show things to come it would make prophets of those who were thus blessed! Not that they could prophesy when *they* pleased (no man ever did that), but only when God pleased; that is, only when God revealed to them things to come. Unless those who urge the above objection can prove that the Spirit of truth was never given after the days of John the Baptist, their case is lost. And if professed Christians to-day believe that the Spirit of truth is for them they can not escape the conclusion, that it will do its work according to the Savior's promise; that is, "will show you things to come."

Again we have in Acts 21:9, 10 the following: "And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus."

Nothing could be more plain than the fact shown in this text that there were prophets in the church of Jesus Christ long after the death of John the Baptist. But to make the matter doubly plain and sure, we will refer to the advice of an early Christian prophet in 1 Corinthians 14:31: "For ye may all prophesy one by one, that all may learn, and all may be comforted."

It would seem from these texts that prophets really began in earnest when Christ came, or, rather, when the Holy Ghost came. If, as Peter said, "Holy men

spake as they were moved by the Holy Ghost," then why may not men who receive that Holy Ghost in the Christian age, even though that age reaches to our day, be moved to prophesy as well as those of old? Indeed, we read in Acts 19:6, that such was the case: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Surely no one, after taking the second thought, will still insist that prophets ended with John the Baptist. Such thought is squarely against both the Bible and history. From Eusebius' Ecclesiastical History, book 5, chapter 7, page 175, who wrote the history of the early Christian church from the birth of Christ until his time about A. D. 324, we copy the following: "Others have the knowledge of things to come, as also visions and prophetic communications; others heal the sick by the imposition of hands, and restore them to health. . . . 'As we hear many of the brethren in the Church who have prophetic gifts and who speak in all tongues through the Spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God.' These gifts of different kinds also continued with those that were worthy until the times mentioned."

This was written of the time between A. D. 161 and 180. From this it will be seen that there were prophets in the church long after John the Baptist, long after the ascension of Jesus, and long after the death of the first apostles. In fact it was the intention of God that they should be in the church until the end of time or until we all come to the unity of the faith, as written by Paul in Ephesians 4:8, 11-13:

“When he ascended up on high, . . . he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints [saints were not infallible then], for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of faith.”

OBJECTION NUMBER THREE.

“We have the word of God and therefore we do not need prophets now.”

Oh! no; that is a wrong conclusion as well as a mistaken statement; besides, that would make God changeable. We have in the Bible only a history of the word of God, not the word itself. What we need now is the word of God direct to us. This we could not have if there were no prophets or revelations now. Because some one has written what God has said in the past, even though they wrote by inspiration, it does not necessarily follow that we were to hear no more from him. If so, it robs God of his attribute of love, makes him changeable and forbids the full operation of the Holy Spirit. To say that we do not need prophets now is purely an assertion without divine sanction. The truth of the matter is, though we have the New Testament, we are worse off in some things than the primitive Christians; for we do not agree as to its meaning. In case of disagreement why may not men sincerely and earnestly petition our heavenly Father for instruction and receive it? Why may not God further explain what has been wrongly translated or imperfectly transcribed in the early centuries, or restore what may have been taken out by men? Many in the world

to-day, though wanting to be Christians, are puzzled to know which one of all the churches is right in its interpretation of the plan of salvation. Why may not God direct such men—why may he not speak to them? Where is the man who would put forth his hand and cover the mouth of the Lord and forbid him answering literally the consistent prayer of the earnest searcher after truth? If there ever was a time when we needed prophets it is now when the world has been thrown into such a religious conglomeration as it has not seen from its creation. God may have permitted men to get into such confusion to show the world what man will do when he seeks to run the church without God's directing care. It is a great lesson to onlookers if the others can not see their folly. So the statement that we need no more prophets because we have the Bible is erroneous and unreasonable on the grounds that there is confusion among those making the claim. Positively no two churches can differ and both be right.

OBJECTION NUMBER FOUR.

“The Bible contains all that God ever intended to give for man's instruction.”

Those who urge this objection are not of that class who are best acquainted with what is in the book, itself, for in the twenty-ninth chapter of Isaiah is mention of a book which was to come out of the ground in the last days. In the thirty-seventh chapter of Ezekiel is mention of the stick of Ephraim as well as the stick of Judah (the Bible). In the last of Daniel is mention of a book to be revealed at the “time of the end.” Besides these references to what

will be, there are twenty-four or more books mentioned in the Bible which have been but which are not now in the Bible. (See Numbers 24:14; 1 Samuel 10:25; Joshua 10:13; 1 Kings 4:32, 33; 1 Kings 11:41; 1 Chronicles 29:29; 2 Chronicles 9:29; 2 Chronicles 12:15; 2 Chronicles 20:34; 2 Chronicles 26:22; 2 Chronicles 33:19; Jeremiah 30:32; Jeremiah 51:60, 61; Daniel 12:4; 1 Corinthians 5:9; Colossians 4:16; Jude 3.)

A careful reading of these texts will show the above objection is not well founded. Besides, there are in the Bible the names of many prophets and prophetesses, yet not one of their prophecies. Saul, the first king of Israel, together with a great company, came to a certain place and "the Spirit of God came upon him, and he prophesied among them." (See 1 Samuel 10:10.) Can any one point in the Bible to what he prophesied? Even in the New Testament there are names of prophets and also prophetesses, but we know nothing of their words. So it is a greater blunder to say that the Bible contains all that God ever spoke through his prophets, or inspired others to write.

OBJECTION NUMBER FIVE.

"God pronounces a curse upon any one who will add anything after the last chapter of Revelation."

Proof, please?

In reply to our inquiry for proof the objector will say, "It so states in the last chapter of Revelation."

We answer, It does not. Here is a square contradiction; how are we to settle the matter? By referring to the verse itself. Here it is: "For I testify unto

every man that heareth the words of the prophecy of this book, If any *man* shall add unto these things, God shall add unto him the plagues that are written in this book.”—Revelation 22:18.

The book here spoken of is the book of Revelation, for the New Testament was not then compiled and some of it was not then written. The book of Revelation was not then written. John himself wrote first, second, and third John, also Saint John, after he wrote the book of Revelation. Nothing was to be added to *it*. But nothing is said about God speaking after that. The whole matter hinges on the word *man*. Man is forbidden to add, but God may add when he pleases. Here is one reason why the Church proposes to test the words of Joseph Smith to see whether they were of God or of himself. God has the right to speak through whomsoever and whenever he chooses. This text does not forbid it.

OBJECTION NUMBER SIX.

“The Bible says the gifts of the Spirit were to be done away and a more excellent way was to be established.”

If our objector had quoted the three previous verses he need not to have made such a mistake, for it is a mistake. To meet the issue fairly we insert them here:

And God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way.—1 Corinthians 12:28-31.

To make the matter more plain, suppose every one in the Church, "all" spoke with tongues and no one interpreted, how could they be edified? and if so where would be the teachers and other officers? If they were "all" prophets where would be the apostles? Paul wished here to repeat what he had been telling them, "all these worketh that one . . . spirit, dividing to every man severally as he will." (See verse 11.) He wanted them to see that it was better to have a variety than to have all of one kind, or for all to receive but one gift. That is plainly what he meant by "a more excellent way." We are certain that that was his idea, for he continues to perpetuate the possibility of the gifts of prophecy and tongues in the subsequent chapters as follows:

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. I would that ye all spake with tongues, but rather that ye prophesied. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.—1 Corinthians 14: 1, 5, 39.

In the last verse we have the same word "covet" as in the twelfth chapter. In one place he says "covet the best gifts," in the other, "covet to prophesy." This shows that Paul regarded prophecy as one of the best gifts and looked upon it as one that was not to pass away until that which was perfect had come.

While it was possible for all of them to prophesy, yet the better way—"more excellent way"—was to have a variety.

Who will dare say that the Holy Ghost will not impart to man to-day the same gifts (prophecy

among the others) as then? Has God changed, or rather has the Holy Ghost changed?

The following article, though quite lengthy, answers so completely the sophistry of our opponents on this point, that we can not do better than insert it here. It will bear rereading:

THE MORE EXCELLENT WAY.

The present age is noted for daring steps towards universal unbelief. Not only are these taken by the professed unbelievers, but the more covert and dangerous ones by those who profess belief. Any departure from primitive Christianity, either in organization, doctrines, or blessings, should be regarded as a step towards point blank unbelief. If we discard a part of what God placed in the church, we certainly are preparing our minds and the minds of those who follow in our footsteps, to discard the whole. One step taken, it is easy and natural to take another in the same direction; and the result is the completion of the journey toward the dark and cheerless land of atheism.

No more daring step in this direction has ever been taken than that taken when it is said that there is a more excellent way than the exercise of the best gifts God ever placed in his church. This position says in fact, that though the Holy Ghost is one of the highest, holiest, and most powerful agents that has ever blessed the souls of men, yet the state of the church when it directly communicated with it was low and barren, as compared with that more excellent state when this holy agent ceased to act directly upon the souls of men; and when if it acts at all, it is so indirectly that it scarcely affects the recipient at all. It says that while the full blaze of sunlight is poured upon the world, it is dark and almost lifeless; but when that sun becomes obscured that it can not be seen, and the effects of its rays indirectly reaching the world are so feeble that they can scarcely be noted, then the world is in its palmy days, teeming with the varied forms of animal and vegetable life.

The theory referred to is based upon the thirty-first verse of the twelfth chapter of first Corinthians, which reads: "Covet

earnestly the best gifts: and yet show I unto you a more excellent way."

The apostle is here pointing out without question a way more excellent than some other way. The force of the declaration we do not seek to avoid. But what we object to is the substitution of the word "state" or "things" for the word "way," making the apostle say, "I show unto you a more excellent" state of the church, or "I show unto you more excellent" things, than the spiritual gifts. The theory is obliged to substitute one word for another, violating every known rule of just and honorable warfare, before it can make headway at all; for the apostle is manifestly referring to the "way," that is, manner or style of doing something, not to a condition or state. The apostle just preceding the language spoken, had written, "Are all apostles? are all prophets? do all speak with tongues? do all interpret?" Then without answering these questions says, "Covet earnestly the best gifts; and yet show I unto you a more excellent way." That is, "yet," notwithstanding, all do not speak with tongues, all do not prophesy, etc., I show, I do *now* show unto you a more excellent way, which is the exercise by each one of his own proper gift. The apostle does not say I will show unto you a more excellent way, but I show, I do now show unto you a more excellent way, which more excellent way is more clearly pointed out in the twelfth chapter of first Corinthians.

To the position that the apostle means a more excellent way than the exercise of the best spiritual gifts, we oppose the following objections: There can be nothing better than the best; to say that by descending from the best to a "better way," we improve our condition, is only to do violence to the plain meaning of simple words. In the realm of spiritual power and moral influence, nothing better, nobler, or more efficacious has ever been brought to bear upon the souls of men than the Holy Ghost; there can then be nothing better than its gifts.

Paul compares the church with all the gifts which God had set in it to a perfectly organized body, capable of the highest and most complete spiritual development; therefore, inasmuch as taking away from that which is perfect always renders it imperfect, taking away from the church any of the gifts which God placed in it, instead of changing it from imperfection to per-

fection, would change it from perfection to imperfection.

Three of the gifts included in the language, "Covet earnestly the best gifts," are faith, wisdom, and knowledge. "Without faith it is impossible to please [God]." "The fear of the Lord is the beginning of wisdom." "To know thee the only true God, and Jesus Christ, whom thou hast sent," is "life eternal." Then to banish these three gifts from the church is to cut off the hope of salvation, which, though it may be in the estimation of unbelievers a more excellent way, in the estimation of all true believers is a less excellent way. It will not do here to interpolate the word "miraculous," and make the apostle say, miraculous faith, miraculous wisdom, miraculous knowledge; for this is a bold attempt at perversion. The apostle says no such thing; and whoever attempts to put such language into his mouth, boldly attempts to pervert the word of God. If it is said that this is what the apostle means, and therefore we have the right to supply the word miraculous, we answer it is not what he means, for it is not what he says. Moreover, the working of miracles is a separate gift mentioned separately by the apostle; showing that he did not mean to be understood that the faith, knowledge, and wisdom he spoke of were to be regarded as miraculous, any more than all of God's manifestations and blessings to the world are miraculous, that is wonderful, to those who do not believe.

Unless a dead man is more perfect than a live one, the church is not more perfect without these inspirational gifts than it was with them. As noted already, the apostle compares the church as organized with inspired officers and the gifts of the Spirit, to a perfectly organized body. Therefore, inasmuch as the taking away of the members of a body, disorganizes and kills it, so the taking away of the gifts of the Spirit and the inspired officers of the church would kill the church; therefore the lifeless trunk, moldering to dust, is not to the believer a more excellent body, than that with all its limbs and joints acting as the all-wise organizer, God, intended they should act, presenting a body capable of the highest and best attainments. In this connection we quote the vigorous language of William Howitt in his "History of the Supernatural," volume 1, page 230: "How is it that those who contend for the cessation of miracles, do not see the

argument and feel the logic of Saint Paul? If his illustration be worth anything, then a church which has not for its members, persons possessed of all these varied gifts, is no more a church of Christ than a body is a human body without its members. A Christian, living church, must have members qualified and endowed from the Spirit, with all these gifts, or it is destitute of its members. They are no more living, real members, than a wooden leg, or an artificial hand, or a glass eye is a real member of the human body. A church must have its spiritual members, living and complete, or it is no body of Christ. It may call itself what it will, but that will not make it any more a church."

John Wesley, in his notes on the New Testament, when treating of the twelfth, thirteenth, and fourteenth chapters of first Corinthians, says: "He describes first the unity of the body, verses 1-27; second, the variety of members and officers, verses 27-30; third, the way of exercising gifts rightly; namely, by love, verse 31, and chapter 13 throughout; and adds fourth, a comparison of several of the gifts with each other, fourteenth chapter."

It will be noticed that Mr. Wesley held that the thirty-first verse of the twelfth chapter referred to a way of exercising the gifts, not to a way of conducting the affairs of the church without them.

In the *Quarterly Review* of April, 1884, we find an article from the pen of J. H. Garrison, in which occurs the following in regard to the illustration used by Saint Paul in the twelfth chapter of first Corinthians: "The whole tenor of the chapter in which the illustration occurs is to show the unity of aim in all the diverse operations of the same Spirit. Just as the members of the human body, animated and controlled by the human spirit, make one body, so the various members of Christ's body, animated and controlled by the Holy Spirit, are one spiritual body."

If the apostle meant that he would after the writing of the thirty-first verse of the twelfth chapter, point out a more excellent way, he never fulfilled his promise. He never did afterwards point out a more excellent way. It is argued that he fulfilled his promise in the thirteenth chapter; but upon examination it is seen, that while he points out a more excellent state

of the believers than the one they occupy in this life, he nowhere points out a more excellent way, style, method of exercising or doing anything. He says: "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—1 Corinthians 13: 8.

From this it is clear that the passage to the more excellent state referred to, involves as well the vanishing away of knowledge, as the cessation of tongues, and prophecies; and unless it be claimed, either that the church knows nothing, or knows all things, then it can not be maintained that it is in that more perfect state; for the vanishing away of knowledge can only mean one of two things: the cessation of knowledge altogether, or the reception of such complete knowledge that an incomplete or partial knowledge is swallowed up therein. It will be difficult for any church to maintain the position that it possesses a fullness of knowledge; and it will be equally as difficult to prevail upon any church to acknowledge that it is without knowledge altogether; so no church can maintain the position that it is in the more perfect state.

That the apostle referred to states of believers here and hereafter, is evident from the fact that he states that he occupied the imperfect state when writing, and should occupy the perfect state in the future.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—1 Corinthians 13: 12.

Paul could not have inherited the two states of the church supposed by the theory in question; for he being an inspired apostle, and having direct communion with God, angels, and Jesus Christ, his very presence would obstruct the wheels of progress, and prevent the ushering in of that glorious day when direct communion with God should cease, and the perfect church should appear. The apostle clearly shows that he refers to a time when partial and imperfect things shall be exchanged for those which are full and perfect. A variety of imperfect languages will be exchanged for a pure and perfect language. Prophecy, foretelling future events, will no longer be needed, because the future as well as past will be before the all-comprehensive

vision of the glorified saints. The partial knowledge which we now possess shall be swallowed up in the fullness of knowledge which we shall then receive. As the partial light which the stars and moon provide for us at night is swallowed up and vanishes away before the full light of the morning sun; so the partial things enjoyed by the saints in their imperfect state of mortality, will be swallowed up and vanish away in their perfect state of immortality.

“Now we see through a glass, darkly; but then face to face.”

If the apostle's language was a prophecy that the church when the spiritual gifts ceased should enjoy a more excellent state, we demand to know when that prophecy was fulfilled. The theory in question proceeds upon the supposition that the passing away of that which is imperfect is caused by the coming of that which is perfect; hence, we should look for perfection just in proportion as apostolic inspiration and primitive gifts passed away. Just in proportion as direct communion with God ceased, in just such proportion according to this theory we should look for the perfect state of the church to be inaugurated. A shift, however, is here made, and we are told that it is not the church that is to be perfect, but the law of the gospel. This assumption, however, fails to remedy the defect complained of; for the apostle places the coming “of that which is perfect,” and the seeing “face to face,” as cotemporaneous events, the latter being the inevitable result of the former. So the coming of that which is perfect spoken of by the apostles, will be attended by that condition of the saints in which they no longer see through a glass darkly, but “face to face.” Three things are inseparably connected by the apostle: the passing away of imperfection, the coming of perfection, and the seeing “face to face.” This seeing face to face is manifestly a perfect seeing, as is shown by the imperfect seeing being compared to seeing “through a glass darkly.” If the facts of history show, that instead of light and unity increasing in the church as the spiritual gifts were withdrawn, darkness and disunity increased, accompanied with all kinds of blasphemous heresies, the theory in question fails. What are the facts of history in this regard?

Doctor Conyers Middleton says on page 530 of *Healing of the Nations*: “After the year 220, from thence to 250, the extraor-

dinary gifts of the Spirit did decrease and grow less in comparison of the time preceding. And at the latter end of that period, Origen acquaints us, that though in his age the gift of prophesying still remained, yet it was decreased, and not in the same measure as in the foregoing age."

In Waddington's Church History, volume 1, page 209, we find the following: "But it was an error to confound the three earliest with the three following centuries; as if the same had been the government, spirit, and discipline of the church from the age of St. Clement to St. Gregory. We find the first of these periods was somewhat removed from apostolical perfection; but in the second the distance is incalculably multiplied, and that, not only according to the customary progress of unreformed abuses, but also through changing the principles in the administration of the church, which preceded every other cause."

Fleetwood's Life of Christ, page 668, contains the following: "Constantine, though not yet baptized, called himself 'the external bishop of the church,' (without any protest from the Catholic bishops, not even the bishop of Rome,) and changed its whole constitution to conform it to the new constitution of the state. This baleful union of the Catholic Church with the state, is the true origin of the Roman Catholic Church; but its apostolical and holy character, as the church of Christ, perished. The glory was departed."

Of commentators' views we have only room to offer a few extracts. First, Newton: "The empire was idolatrous under the heathen emperors, and then ceased to be so under the Christian emperors, and then became so again under the Roman pontiffs, and hath so continued ever since."—Cause and Cure of Infidelity, p. 144.

John Fleetwood, speaking of the fore part of the second century, says: "The Christian world of this period, was fast forgetting those apostolic cautions, and drifting away into a darkness that might be felt."—Life of Christ, p. 636.

James Challin: "Surely there is something in Christianity higher and deeper than the exhibition of it now known. The results as they appear to our eyes can not be what its author designed only to reach."—Elements of the Gospel, p. 67.

Barton W. Stone: "Sectarianism, which is only another name for heresy, sprung out of the apostasy, and the parties named themselves according to their own fancy."

Alexander Campbell: "The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have transgressed the laws, changed the ordinance, and broken the everlasting covenant, and formed alliances with the governments of the earth. The meaning of this institution, or covenant, has been buried under the rubbish of human tradition for hundreds of years; it was lost in the dark ages, and has never been until recently disinterred, and, since the grand apostasy was completed, to the present generation, the gospel of Jesus Christ has not been laid open to mankind in its original plainness and simplicity. A veil in reading the new covenant has been upon the hearts of Christians, as the apostle declared it was upon the hearts of the Jews in reading the old covenant at the close of that economy."—Christian System, p. 189.

A "grand apostasy completed," and a veil over the eyes of the people in reading the terms of the new covenant, do not bear much resemblance to seeing "face to face."

If it is claimed that Paul's prophecy has been fulfilled in the work of the Reformers, we say first, that the Reformation came too late for such fulfillment; for as shown before, the passing away of that which is imperfect, which this theory supposes to be the state of the church when it enjoyed direct communion with God, was to be immediately followed by the coming of that which is perfect. No lapse of hundreds of years between the two events was contemplated. This is a sufficient answer to this assumption. But, if the position is still adhered to, we ask which one of the Reformers fulfilled the prophecy of the apostle? Which one of them established a church, which is either possessed of all knowledge or of no knowledge at all? Almost all of the Reformers, except Alexander Campbell, believed in the miraculous manifestation of God's power, and deplored the loss by the church of the spiritual gifts. If Alexander Campbell's work was a realization of the fulfillment of Paul's supposed prophecy that the church should enter a more excellent state when deprived of the spiritual gifts, a double interest should center upon the facts connected with the present state of

that work. In an article headed, "Can we divide," written by J. H. Garrison, a representative man of the Disciples, or Christians, published in the *Quarterly Review* for April, 1884, a representative paper of that movement, the following interesting language is used:

"The time has come, however, in our own history, when the principles we have been so zealously urging upon others, must submit to the supreme test of self-application. If they do not stand this test—if they fail to prevent division in the ranks of their own advocates under circumstances similar to those which have caused division among others—they will stand convicted of impracticability, if nothing worse, at the bar of public sentiment. A ship may cross the Atlantic in fair weather and on a smooth sea, and yet be fatally defective in some essential point of seaworthiness. But when the faithful vessel has plowed its way through mountain billows whipped into fury by the dark wing of the tempest, and engines, pumps, propeller, rudder, hull, masts, rigging, compass—all have stood the test of the storm-king's fury, and have landed the precious cargo safely at the desired haven, then, and not till then, does it command the full confidence of sailors and ocean voyagers.

"It can not be denied that we are now on trial before the world, and before God, on this fundamental feature of our religious movement. Our failure at this point would be a grievous blow to the growing sentiment in favor of Christian unity throughout the religious world. Nay more; it would send back into cheerless infidelity many who have been groping their way out of the tangled maze of doubt by the light which our position has thrown upon their path."

The sum of these extracts is this: The Disciple Church is a mere experiment, and if it proves successful, it will live to do good; but if it proves unsuccessful, it will be a great injury. What it will result in, is a matter for the future, and that alone, to determine. This from the best of authority, settles the question under consideration against the Disciples. I will, however, offer one more quotation, from the pen of Clark Braden, in the same number of the *Review*:

"Will our papers stop falsifying the teaching of the Bible, the plain declarations of the son of God, and all sense, and stop

jabbering the stuff about 'pieces of days being counted for whole days,' and cease retailing this papal falsehood that Jesus was crucified on Friday and lay in the tomb thirty hours?"

No other church having had the audacity to make the claim in question, no other need be considered.

There is a logic, superior to all other logic, the logic of events. When facts and theories stand opposed to each other, theories must fail. Theories do well enough as playthings for the would-be wise; but when exploded by facts and still adhered to, they become the "heritage of fools." The theory in question supposes, and the supposition is vital to its existence, that the spiritual gifts and miraculous manifestations attending the gospel in the days of the apostles, were to cease when the apostles and those to whom they communicated these blessings were dead. If, therefore, the facts are that these gifts did not cease at the time supposed, but continued for a long time thereafter, the theory wanting support in evidence, falls to the ground.

Irenæus, who lived at the end of the second century, says: "Far are they—the churches—from raising the dead in the manner the Lord and his apostles did, by prayer; yet even among the brethren, frequently in a case of necessity, when a whole church has united in much fasting and prayer, the spirit has returned to the ex-animated body, and the man has been granted to the prayers of the saints."—Eusebius, p. 214.

Irenæus says again: "Some most certainly and truly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits, believed and were received into the church. Others have the knowledge of things to come, as also visions and prophetic communications. Others heal the sick by the imposition of hands, and restore them to health. And moreover, as we said above, even the dead have been raised, and continued with us many years. And why should we say more? It is impossible to tell the number of gifts which the church throughout the world received from God, and the deeds performed in the name of Jesus Christ, who was crucified under Pontius Pilate, and this, too, every day for the benefit of the heathen, without receiving any, or exacting any money."

He says again: "We hear of many of the brethren in the church who have prophetic gifts, and who speak in all tongues

through the Spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God."—Eusebius, p. 215.

Tertullian, who lived in the latter part of the second century, in his work "De Anima," says: "We had a right after what was said by Saint John to expect prophesyings; and we not only acknowledged these spiritual gifts, but we are permitted to enjoy the gifts of a prophetess.

"Let some one be brought forward here at the foot of your judgment seat, who, it is agreed, is possessed of a demon. When commanded by any Christian to speak, that spirit shall as truly call itself a demon, as elsewhere falsely a god."—Apology, p. 23.

Saint Cyprian, who was a pupil of Tertullian, and who suffered martyrdom in A. D. 258, says: "There is no measure or rule in the dispensation of the gifts of heaven, as in those of the gifts of earth. The Spirit is poured forth liberally, without limits or barriers. It flows without stop, it overflows without stint."

He invited Demetrius, proconsul of Africa, to witness the exorcism of demons. "You may see them by our voice, and through the operation of the unseen majesty, lashed with stripes and scorched with fire, stretched out under the increase of their multiplying penalty, shrieking, groaning, entreating, confessing from which they came, even in the hearing of their own worshipers, and either leaping out suddenly, or gradually vanishing, as faith in the sufferer aids, or grace in the healer conspires."—Life of Cyprian's Deacon Pontius, 17.

Origen was contemporary with Cyprian and says: "There are no longer any prophets, nor any miracles amongst the Jews, of which there are large vestiges amongst the Christians."

He argues against Celsus thus: "By the use of the name alone of God and Jesus, we too have seen many set free from severe complaints; from loss of mind, from madness, and numberless such other evils, which neither man nor devils had cured."—Book 3, 24.

Eusebius in the commencement of the fourth century says: "Who is he who knows not how delightful it is to us that through the name of our Savior, coupled with prayers that are pure, we cast out every kind of demon? And thus the word of

our Savior, and the doctrine which is from him, have made us all to be greatly superior to the power which is invisible, and impervious to inquiry."—Eusebius, p. 340.

Saint Ambrose, who lived to the end of the fourth century, in his fourth epistle, says: "You know, ye yourselves saw that many were cleansed from evil spirits, very many on touching with their hands the garments of the saints, were delivered from the afflictions which oppress them. The miracles of the old time are come again, when by the advent of the Lord Jesus a fuller grace was shed on earth. Saint Augustine, who lived to near the middle of the fifth century (430), bears ample testimony to the continuation of the miraculous powers in the church then."—History Supernatural, vol. 1, p. 148.

"Saint Jerome, also living in the fifth century, relates numerous miracles, such as the restoration of the sight of a woman who had been blind for ten years, the instant cure of the bites of serpents, of paralytic persons, of the casting out of devils, etc. Sulpicius, in his dialogues and life of Saint Martin in the fifth century, relates a number of miracles, which he professes to have seen himself."—Ibid., p. 448.

This line of evidence is strengthened and enforced by all the early historians of the church, who had a much better opportunity to judge of the weight that should be given to the testimony of the Fathers referred to. We have a series of five historians of the church, reaching from the apostolic times to the end of the sixth century, Eusebius, Socrates, Scholasticus, Sozomen, Theodoret, and Evagrius. Eusebius quotes Hegesippus, and Papias, who went before him; Socrates, Sozomen, and Theodoret, all treat of nearly the same period of time, from about A. D. 300, to A. D. 445; Evagrius advances from 431 to 594 A. D.; yet all maintain the same great doctrine of the copious existence and free exercise of the miraculous power in the church during those six centuries.

Grotius, the great jurist, John Locke, the great moral philosopher, and Doctor Ralph Cudworth, were perfectly satisfied of the historical authenticity of the miracles recorded by the early Fathers. When this array of testimony is presented, nothing is opposed to it but an unsupported denial. What does such a denial mean?

1. That the evidence submitted can not be met and overcome by any contradictory evidence. 2. That the witnesses can not be shown to bear false testimony. 3. That the case in favor of the continuance of miracles long after the theory in question supposes them to have ceased, is made, and can not be in any way overcome. 4. It asserts that the very historians upon whom we rely for the canon of Scripture that these same theorists assert is absolutely perfect, are not only unreliable, but absolute falsifiers. When two parties enter court, one affirming and the other denying certain things, and the affirmative offers a host of witnesses to prove his position, whose veracity is unimpeached by any evidence, and the negative offers no evidence whatever, it does not take a very astute judge, nor one very extensively learned in the law, to tell which way the case should be decided.

Miracles, then, did not cease at the time this objection affirms they were to cease. Facts well attested and absolutely impregnable, are opposed to this theory. It is therefore as false in fact as we have before seen it is in logic. If we should say to a man, "You are not able to raise a hundred pounds from the earth," and he immediately steps to a substance of that weight and raises it, how much is our bare assertion worth? The theory in question says that miracles ceased with the apostles and those upon whom they laid their hands; the facts are that they did not so cease. How worthless then the theory.

There is, however, an attempt made to bolster up the falling fabric, by the assumption that the twelve apostles were called by Christ, and endowed with miraculous power, in order to the giving through them to the world of a perfect law, the law of the gospel; and that when this perfect law should have been given, then inspiration was to cease, because it had done its work. This supposition will be found, however, upon examination to only make the matter worse. It is erroneous in the following respects:

The supposition that the giving of a perfect law to the world was the work of the apostles, is untrue. In the last chapter of Matthew the Savior gives the apostles their commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching

them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Matthew 28: 19, 20.

Just what the apostles were commanded to teach and introduce to the world as the doctrine of Christ is here pointed out; namely, "all things whatsoever I have commanded you." Jesus then had already given the full and perfect law of the gospel; and the work of the apostles was to teach that law to the nations of the earth. If, then, the object of inspiration was the giving of this perfect law, it should have ceased with Christ.

The twelve apostles chosen by Christ were Simon, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. After Judas Iscariot's traitorous act, Matthias was chosen to take his place. The twelve above enumerated, then, with Matthias in the place of Judas Iscariot, were sent forth to give to the world a perfect law. Let us note carefully their work. Of this twelve we have writings from Peter, John, James, and Jude; but not a word of either preaching or writing from any one of the others. If Christ chose twelve men to do a certain work, he evidently designed that each of those twelve should do a certain part of it; else his wisdom in selecting so great a number is at fault. If that work which those twelve men were to do was the giving to the world of a perfect law in the form of the New Testament Scriptures, then all the preaching and all the writing of every one of those twelve inspired men must be preserved and given to the world in order to accomplish the work designed. If the object of inspiration is the communication to the world and the perpetuation in the world of a perfect law, then whenever inspiration operated upon any one of those apostles in preaching, writing, counseling, or advising, whether in public or in private, such preaching, writing, counseling, or advising, must be preserved and given to the world, or the work will not be accomplished. If this position be true, the object in inspiring the twelve apostles, was to produce through each one of them a certain effect, the sum of all these effects to be the perfected gospel. Inasmuch then as nothing is perfect, if any of its parts are lacking, if any of the inspirational writings, preaching, counseling, advising, or exhorting of

these twelve apostles is not found in the New Testament Scriptures, such New Testament Scriptures, according to this theory, do not contain the perfected law of the gospel. To illustrate: Suppose twelve men are called to build a certain building, each one being assigned to a certain portion thereof. A fragment of the work of four of these men is preserved, and not one particle of the work of the other eight; would any one but a modern theologian tell us that such a building is perfect, even as perfect as God himself could make it?

If the communications through these twelve were to constitute a perfect law, then any addition from any other source would make such law imperfect; for either adding to or taking from that which is perfect, renders it imperfect. In the New Testament we have the epistles of Saint Paul, who was not one of the original twelve whom Jesus called to give the perfect law of the gospel to the world. There is no account of his being called to fill the place of a transgressor, and the fair presumption is that he was called to fill the place of one who had done the work which Christ designed he should do, and had fallen asleep. Clearly, then, according to the position under review, the writings of Paul are in addition to the perfect law of God given through the original twelve. His writings then should at once be rejected. The great building of heavenly truth was completed by other hands. Did this perfect building need another story, an addition on the top of its roof, or a side room or two after its completion according to the design of the all-wise Architect? There is also no proper place for the inspiration of the Apostle Barnabas; no chance for the exercise of the inspirational gift which Paul exhorted Timothy to exercise; no opportunity for the exercise of the inspirational gifts that were in the church; these would all be unwarranted usurpations, or useless plays; attempts to stand in the shoes of the first twelve apostles, and in their stead add beauty and completeness to the great building of God's truth. Such are the absurdities to which false theories lead; such the vanity of trifling with the plain promises of God.

We enforce our objections to the theory in question; that is, the cessation of the spiritual gifts, by the promise of Christ in the sixteenth chapter of Mark: "He that believeth and is bap-

tized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe," etc.

Every attempt has been made to get rid of this passage of scripture; every excuse originated for regarding it as spurious. Yet the late revisers of the New Testament, upon a thorough and scholastic review and comparison of all the manuscripts of the gospel of Saint Mark, concluded it was genuine.

In this passage of scripture three distinct promises are made by the Savior, into which one and the same element enters: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe."

The same kind of belief essential to salvation, will cause the signs to follow; the same kind of unbelief which is damning in its tendency, will cause the signs not to follow. He that believeth with a proper belief and is baptized, may be saved; he that does not believe with this same kind of belief, shall be damned; and these signs shall follow those who believe with this same kind of belief. The promise of these blessings here occurs in such a connection, that to avoid its force and applicability, we must also avoid the force and applicability of the promise of salvation. If one is general, the other is also; if one is limited as to time or place, the other is also; if the promise of the signs following the believers was applicable only to the apostles, the promise of salvation upon the terms set forth, was applicable only to the apostles. Any attempt to separate these three promises, and make one of any broader application than the other, is arbitrary and unwarranted.

Thus we see that the attempt to avoid the force of Saint Paul's reasoning destroys the church by lopping off its members; the attempt to confine inspiration to the twelve apostles destroys the validity of the New Testament, for not even a majority of the twelve lawgivers is heard therein; and the attempt to avoid the force of Christ's promise that the signs should follow the believers, destroys the hope of salvation. Thus this theory proceeds, abandoning the plain promises of God, and leading the way to absolute unbelief.—*Saints' Herald*, vol. 46, no. 17.

OBJECTION NUMBER SEVEN.

“We have advanced in science, literature, and art, why not in the gospel of Christ? Why not the one as well as the other?”

We answer: because one is perfect and emanating from a perfect Being, was always perfect; the other is more or less imperfectly discovered by man. To outgrow the “perfect law of the Lord” — the “everlasting gospel” (Revelation 14:6) is to outgrow perfection and become imperfect. And that is what the sectarian world, it appears to us, has been doing for centuries: outgrowing perfection.

OBJECTION NUMBER EIGHT.

“The Scriptures were able to make Timothy wise unto salvation, then why not us?”

But it must be remembered that Timothy did not know anything of the New Testament, for the best of all reasons,—it was not then in existence. Then, shall we say that the New Testament is unnecessary, seeing it was written mostly after that time? If the New Testament did not destroy or change the plan of salvation, would anything that God would give to-day destroy or change it? Certainly not; it would but confirm it. If the Old Testament made men wise unto salvation then the Old and New combined ought to make men wiser still to meet the increased objections of that time. To meet the great flood of infidelity to-day it would not make us less wise to further instruct us and prepare us for their attacks. Latter Day Saints everywhere claim they have converted a larger per cent of intelligent infidels than any other church.

OBJECTION NUMBER NINE.

"I can not accept any prophet who does not die in Jerusalem, for Jesus said: 'It can not be that a prophet perish out of Jerusalem.' "

By turning to this text in Luke 13: 33, it will be seen that Jesus spake this of the ancient prophets. For he, himself, did not die in Jerusalem, neither did Paul or Jude or the Revelator. They all prophesied and yet they all died outside of that city.

OBJECTION NUMBER TEN.

This objection is based upon a text found in 1 Corinthians 13: 8-10, and reads as follows: "Charity never faileth: but whether there be prophecies, they shall fail, whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

From this text it is argued by some, that "in the future from that time, prophecies were to fail, and tongues cease."

So they were; but when? Has the time yet come? We answer, No. For they were each to continue as long as knowledge. No one will claim that knowledge has yet vanished away, besides they were all three to continue until "that which is perfect is come." That time has not come yet, so far as language, prophecy, or knowledge is concerned. If it refers to the perfect One, then he has not yet appeared personally, and spiritually he is no more here now than then. If it refers to the gospel, as some think, then we answer: The gospel was per-

fect then, and had been from the beginning, and could not become more so. It is further evident that the Holy Ghost was to continue in full working power when men would open their hearts to receive it, until the perfect One should come the second time without sin unto salvation, and establish peace and perfection upon the earth.

If there are three persons in the Godhead, as we most surely believe, and one is "unchangeable," the other "the same yesterday, and to-day, and for ever," then what shall we say of the third? Is not his nature similar? We think so. So that those who obtain that spirit to-day will as surely obtain its gifts, prophecy among others, when and to whom God sees fit to bestow it.

The Scriptures show there were to be prophets in our day, in proof of which we cite Joel 2:28: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

Peter quotes this verse a little different. He says, "It shall come to pass in the last days," etc.

We want to determine if we can what Joel means by the word "afterward." After what, or after when? Evidently after Palestine is restored. For he had in this and in the previous chapter predicted that a curse of drouth would rest upon that land for many years and in the previous verses he had foretold the restoration of God's favor on that land and how it would yield her increase; "the fats shall overflow with wine and oil" and the Lord would restore the years that had been eaten by "the caterpillar, the

palmerworm and the cankerworm" and that he would give them the "former and latter rain" and they should "eat in plenty and be satisfied," and then he adds: "And it shall come to pass afterward . . . your sons and your daughters shall prophesy," and that spiritual dreams and visions were to be received of God. This prophecy has been fulfilled in part in the century just closed and is yet in process of fulfillment and will continue until his Spirit is poured out on all flesh. Not until 1852 did God begin to send the former and latter rain on Palestine which had been withheld for centuries. In our fathers' boyhood days that land was yet a wilderness parched and dry; even the Arab scarcely pitched his tent there for a day. To-day that land is indeed blossoming as a rose, so much so that many of the Jews have recently gathered again on their fatherland, and wandering Israel everywhere is anxious to gather to their Zion home. Thousands upon thousands of dollars have been subscribed by them for the purpose of purchasing that land from the Turkish Government, that they may establish a government and a name for themselves. This is known as the "Zionist movement" of which one may read daily in the papers.

Let us notice history to see when the land was cursed by drought and afterwards discover, if we can, how it has recently been restored:

Eighteen centuries of war, ruin, and neglect, have passed over it. Its valleys have been cropped for ages without the least attempts at fertilization. Its terraced walls have been allowed to crumble, and its soil has washed down its ravines, leaving the hillsides rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate. Its structures pillaged and all its improvements ruthlessly destroyed. A land

of ruins without man or beast. Everywhere on plain or mountain, in rocky desert or beetling cliff, the spoiler's hand has rested. —Meelintock and Strong's Encyclopedia, article Palestine.

From the *Chicago Record* of June 14, 1895, we copy the following under the heading:

CHANGES IN THE HOLY LAND.

The history of nations in the past has been much affected by climatic changes, and in turn climatic changes have almost invariably been brought about through man's agency. Compare the once fertile Palestine in the days of Solomon, with the arid, treeless Palestine of to-day; or the once beautiful Persia, in the time of Cyrus, with the present hot and sterile Persia; and the Messopotamian Valley when it supported the vast population of Assyria and Babylon, with the sun-burnt plains and scenes of ruin and desolation there to-day. Nowhere on the globe was there a richer alluvium than in the valley of the lower Euphrates—a spot which was the cradle of the human race, and where for long centuries, to within perhaps a thousand years ago, the soil yielded abundance for the wants of the vast population. But now mark the change. When Babylon was at the zenith of its power and was the pride of Chaldee's excellency, Isaiah pronounced the following prophecy: "And Babylon, the glory of the kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their folds there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant places: and her time is near to come, and her days shall not be prolonged. And I will sweep it with the besom of destruction, saith the Lord of hosts."

For a thousand years or more this prophecy has been literally fulfilled. Of the Holy Land Isaiah has said:

Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured out upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.—Isaiah 32: 13-15.

In the last reference it is indicated very clearly that though that great curse had been pronounced upon them, yet their fields were again to be fruitful, and in connection with that the Spirit was to be poured out. This prophecy has certainly been fulfilled in our day as all who read the papers and reports may learn. The above article from the *Chicago Record* speaks more particularly of Babylon and Persia as the reference given to Isaiah's prophecy aims directly at Babylon, but says little of Palestine of to-day, and that little seems to be an oversight, for Palestine has recently become more fertile than any other parcel of land on the globe if statistical reports are true, some of which we shall presently refer to. This seems wonderful that amid all that great arid expanse of country one little section should again become "a fruitful field."

From *The Truth Defended*, by Heman C. Smith, we quote the following extract of a sermon preached in Birmingham, England, May 29, 1877, by Reverend G. J. Emanuel:

Six hundred and thirty years ago Nachmanides, a name illustrious in Jewish literature, went to the Holy Land at the age of seventy years, and this is how he describes Palestine and Jerusalem: "Great is the solitude and great the wastes, and to characterize it in short, the more sacred the places, the greater their desolation. Jerusalem is more desolate than the rest of the country. In all the city there is but one resident inhabitant,

a poor dyer, persecuted, oppressed, and despised. At his house gather great and small, when they can get the Ten Men (Min-yan). They are wretched folk without occupation and trade, pilgrims and beggars, though the fruit of the land is still magnificent and the harvests rich. It indeed is still a blessed country, flowing with milk and honey. Oh! I am the man who has seen affliction. (Lamentations 3:1.) I am banished from my table, far removed from friend and kinsman, and too long is the distance to meet again. I have left my family, I have forsaken my house. There, with my sons and daughters, and with the sweet and dear grandchildren, whom I have brought up on my knees, I left also my soul. My heart and my eyes will dwell with them for ever. But the loss of all these is compensated by having now the joy of being a day in thy courts, O Jerusalem! visiting the ruins of thy temple and crying over thy ruined sanctuary. There I caress thy stones, I fondle thy dust, I weep over thy ruins. May he who has permitted us to see Jerusalem in her desertion bless us to behold her again built up and restored when the glory of the Lord shall return to her."

So spake Nachmanides in the year 5027. We are now in the year 5657. How different is the sight which now greets the eye in Jerusalem! Nachmanides found but one of our race permanently residing there. There are this day many thousands. In the house of that one man public prayers were said when the Ten could be got together. Now synagogues great and small abound. Shall we then not believe that Zion will be rebuilt in the sense that the land of our fathers shall be our land again? . . .

If we want our faith stimulated, if we would see actual steps taken towards the restoration of our people to their old home, we must go away from the holy cities—Jerusalem, Hebron, Safed, Tiberias. We must leave the cities and go to the land. There is vitality there, and work and hope. There can be seen schools, industries, colonies. A mile outside the Jaffa gate at Jerusalem is the school presided over by Nissim Behar. The boys learn languages, but also carpentering, cabinet-making, metal work, coach-making. There they make or repair all manner of machines, pumps, coffee and flour mills, sewing and weighing machines, and to show you that civilization is making

way in Palestine, bicycles too. The pupils of this school find employment all over the East. Near the city of Jaffa is an agricultural school "Mikveh Israel" (the hope of Israel), founded by Charles Netter twenty-seven years ago. There, besides languages, mathematics, and chemistry, the lads learn agriculture, they grow oranges, vines, fruits, corn. They make their own wine, most excellent, and make their own barrels. Fifty of the past pupils are officers in various colonies; fifty are proprietors of their own lands. On the colonies of Baron Rothschild and those recently established by the Chovevi Zion Associations many hundreds, I shall not exaggerate if I say thousands, are working, growing corn and all fruits, making wine in large quantities, cultivating mulberry-trees, rearing silkworms, and spinning silk, manufacturing perfumes. In addition to these large colonies actually established, tracts of land are held by Baron Rothschild which gradually will be brought under cultivation. Shall we then not hope and believe?

When solitary pilgrims traveled there, to kiss the stones, to embrace the dust and to die, our people living then, if living it could be called, in hourly danger of death, believed that Palestine would again be peopled by the race of Israel! Shall we then doubt, we who live in freedom, respected, prosperous, able at our ease to go, as pleasure-seekers, and see for ourselves, and to behold with rejoicing the work of restoration well begun, and waiting only our united help to increase it and make it more successful? O brethren! the thoughtful and the religious of all nations believe that the land of Israel is destined to be Israel's again. Are we only to doubt, and question, and deny? We all spend so much on ourselves, we all waste so much, shall we not spare something for this good work? If the tens of thousands of our race, all the world over, who enjoy every luxury, if the hundreds of thousands who are self-supporting and have something to spare would combine, it would not be long before the land of Israel would be giving sustenance to thousands of Jewish agriculturists, living as in times of yore, each man under his own vine and his own fig-tree. Understand me. With the united help of Israelites, Palestine will in time be filled with flourishing communities of our people, no longer massed in

cities, no longer recipients of charitable gifts, but spread over the land, a brave, sturdy body of peasant agriculturists, feeding their flocks, cultivating their fields, tending their vineyards, gathering in their fruits, and prosperous, contented, happy. This will be. God has said it. "The land is not sold in perpetuity. The land is mine, and I have given it to the children of Abraham, Isaac, and Jacob."—*Palestina*, for June, 1897.

We also give the following quotation from *The Truth Defended* taken from *Palestina* for September, 1897, in describing the "Judaean-Palestinian Exhibition at Hamburg." It says:

The exhibition was opened with much solemnity on the 29th of June, amidst the concourse of a number of distinguished guests, including representatives of the general exhibition, the promoters of the enterprise, the leaders of the Jewish congregation, as also representatives of the local press. The visitors, who minutely inspected the exhibits, were conducted over the place by the members of the committee, Mr. Glucksmann, late a pupil of the agricultural school at Jaffa, supplying the necessary explanations. Every guest received a copy of Mr. Bambus's interesting pamphlet on "the rise and present condition of the Jewish villages in Palestine."

The exhibition was opened to the public at one o'clock, and the whole afternoon and evening streams of visitors poured in.

The exhibition presents a splendid view. The entrance to the building forms the representation of a colonist's cottage. On passing, the visitor is surprised by the view of a *diorama*, showing in the foreground a street of one of the colonies, in the background a portion of Jerusalem; palm-trees, olive-trees, orange-trees, almond-trees, and pomegranates appear in full bloom. The space to the right is occupied by an exhibition of cotton textures, manufactured by the pupils of the agricultural school at Jaffa; by silkworm-cocoons, silks, carpets, and a splendid array of carvings in olive and cedarwood. The left is reserved for the exhibition of all sorts of field produce, as wheat, barley, sesame, durrah, lupines, peas, beans, lentils, and several varieties of excellent potatoes. Lower down, there are samples of oranges, honey, olive-oil, eau-de-cologne, various

sorts of wine, grapes, liquors, jams, etc. It was impossible to exhibit young vines, for reason, that there exists, as yet, no convention with Turkey in regard to precautionary measures against phylloxera. The growth of asparagus was, in the Jewish colonies, only commenced four years ago; yet, the samples prove a careful treatment, and promise good results for the future.

Most interesting are the above-mentioned large trees. Mr. Glucksmann, on leaving Jaffa on the 16th of May, took with him twenty-four trees from the Jewish villages of Rishon L'Zion and Ekron. On being shipped, a splendid olive-tree unfortunately fell into the sea. The trees were first transported to Alexandria, where they had to remain for some time, till they were dispatched to Hamburg by the steamer Rhodos. When they were still in Alexandria, a large concourse of people assembled at the harbor every day for the purpose of admiring them. They suffered, of course, somewhat during their transit from the colonies to the coast, the shipping at Jaffa, and the reshipping at Alexandria, as also from sea-water. But Mr. Glucksmann's precautions and constant care triumphed over all difficulties. The pomegranate, ethrog (citron), and pineapple-trees are in full bloom, the olive, jucca, orange, and palm-trees show a beautiful and fresh green foliage. The local press is profuse in their praises of this side-show, by which, they say, the horticultural exhibition has gained a most interesting feature.

The following published in 1853 will also illustrate the hand of God upon this land:

I know not whether you are aware of the fact, but it is one that is fully authenticated, that the "latter rain" returned last year to Mount Zion—a rain that has been withheld, so far as our information goes, ever since the dispersion of the people. And he who has brought back the "latter rain" in its season, will also give the "former rain" in its season; and these returning showers of earthly blessings are the harbingers of returning showers of spiritual benediction from on high.—Reverend Hugh Stowel, in *Scottish Presbyterian Magazine*, 1853; see also *Zion's Ensign*, December 30, 1897.

The above will show when the first rain fell, as stated in the *Record*, "in a thousand years."

In D. A. Randall's *Handwriting of God*, page 19, occurs his introduction to Doctor Barclay of the Disciple Church, missionary to the land of Palestine, and resident of Jerusalem twenty years, but resident at Jaffa at the time of Randall's visit:

"The country about Jaffa is certainly a most delightful one. Extensive plains, covered with luxuriant vegetation, stretched along the shore of the sea, and far into the interior. Large orange groves were just yielding their luxuriant harvest of golden-colored fruit. Such oranges I had never before seen, and had no idea they ever grew to such great size. The ground was dotted with flowers of every hue, and the air was vocal with the music of birds."—Book Unsealed, p. 23.

From the *Literary Digest*, as published in the *Saints' Herald* for May 1, 1896, we clip the following:

The attempts to restore the glory of Palestine and to rebuild within its limits a Jewish nation are not making as much noise in the world as formerly, but they are steadily proceeding none the less. A number of colonies have been planted there, and they even have an organ published in Jerusalem. This organ, *Mich Foh Merez Israel*, publishes accounts of the progress of colonists, and in a recent number gives details which are of considerable interest. We translate as follows:

"The number of Jewish laborers in the colony of Sichron Jacob, ten miles from Haifa, is seventy-one. Of these fifty-one are German-speaking Jews and the remainder Spanish Jews and Jews from Gemen. As to their nationalities fifteen are natives, twelve are from Roumania, and the rest come from Russia. Twenty of the total number have families, the others are unmarried. Most of these laborers migrated to Palestine eight years ago, and at that time their yearly income was derived as follows:

2 received 300 francs.				1 received 630 francs.			
1	"	350	"	1	"	659	"
1	"	400	"	2	"	700	"
15	"	450	"	7	"	720	"
27	"	500	"	2	"	900	"
21	"	600	"				

Ten, also, had from three hundred to one thousand francs in cash. Five were owners of real estate. The number of the colonists [other than laborers] in this settlement is sixty-two, and all of these have families. The monthly aid received by each person from the administration of Baron Edmund de Rothschild is twelve francs per head; those who bring their grapes to the wine distillery receive fourteen francs per person. The vintage of Sichron Jacob for 1894 yielded

Indian grapes.....	10,797 kilograms.
Arabian grapes, white.....	169,278 kilograms.
Arabian grapes, black.....	23,948 kilograms.
Various.....	40,540 kilograms.
	<hr/>
	234,558 kilograms.

"These grapes yielded 138,000 liters of wine. The average harvest of each colonist was 8,000 kilograms of grapes, and there were some who brought 20,000 kilograms to the distillery. The wine is sold at three francs per ten liters.

"The school of one hundred pupils has five classes.

"There are nineteen persons in the colony of Em al Gamel, and in Shavj eighteen are to be found. The aid they receive under the Baron's administration amounts to thirty-six francs per family.

"Good news come from Upper Galilee, where the silk industry is progressing and affords steady work to fifty people, besides giving work to many families in Zefath, for learning how to weave is acquired in a short time. In order to get water-power to the manufacturers, two brooks are going to be connected.

"The condition of the colonists in Meshmor Hajarden [the Watch on the Jordan] is very bad, and as they are unable to pay the Arabs for watching, the stealing [by the Arabs] goes on as before. In the Gedera [Fence] colony, between Ramla and

Jerusalem, the settlers have begun to produce cognac from the grapes and the prospect is good.

"The government has allowed the American Shovj Zion [Returners to Zion] Society to colonize its members in the Holy Land."

Having introduced the above disinterested witnesses, we will now make the application of Joel's prophecy; but before doing so let us quote the text again and also give the context so there will be no room for just complaint:

Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

This is conclusive proof that there were to be prophets in the last days "after" Palestine was restored to its former fertility.

Some have suggested that Joel's prophecy was fulfilled on the day of Pentecost, and that Peter said so. We answer, Peter does not say it was all fulfilled. He simply called attention to the Spirit received on that occasion, that it was the same one spoken of by Joel.

Surely, after looking a second time, no one will say that all of Joel's prophecy was fulfilled on Pentecost. The land had not at that time become a desolation, much later a restored field of plenty. No one will say at the risk of their reason after reading closely, that "all flesh" was gathered in that "upper room," or that the Spirit of God was at that time poured out on all flesh, or that some fell asleep during so interesting a meeting and dreamed dreams and saw visions. That that same Spirit spoken of by Joel which would cause them to prophesy, was then given, was Peter's meaning. He himself quotes it: "It shall come to pass in the last days," etc. So we think, and when considered with the history of Palestine, it furnishes proof that there would be prophets in our time. A case of Bible versus popular opinions.

The Savior, when in dispute with his Satanic Majesty, said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." By this we plainly see that life is dependent upon bread, both earthly and heavenly. As natural life is sustained by the bread of earth, so spiritual life is sustained by the bread of heaven—his word by direct revelation, and not merely the history of his word. To read the history of some great feast would not satisfy our appetites, neither will our souls be filled to read of some spiritual feast of which there is a record in the Bible. Natural life is not sustained now by the food given and digested nineteen hundred years ago, neither is spiritual life sustained to-day by the bread of heaven given then.

CHAPTER VII.

THE LATTER-DAY DISPENSATION OF THE GOSPEL—JOSEPH SMITH CALLED TO INTRODUCE IT — RESTITUTION IN LAST DAYS — ELIJAH TO COME AGAIN AS A PREPARER FOR CHRIST'S SECOND APPEARING — JOSEPH SMITH ORDAINED BY JOHN THE BAPTIST—EARLY METHODISTS LOOKED FOR JOHN THE BAPTIST TO COME—TESTIMONY OF NEW YORK SCHOOL-TEACHER — ORSON HYDE'S PRAYER ON MOUNT OLIVET, OCTOBER, 1841—AN ENSIGN TO BE SET UP FOR THE NATIONS IN THE LAST DAYS—ENSIGN TO BE ERECTED ON AMERICA—STEAMCARS AND STEAMBOATS A SIGN—ENSIGN TO BE ERECTED JUST BEFORE THE HARVEST OF THE WORLD—DANIEL PREDICTS A LATTER-DAY KINGDOM OF GOD—A "MARVELOUS WORK" JUST PREVIOUS TO THE RESTORATION OF PALESTINE — AN ANGEL TO VISIT THE EARTH IN THE LAST DAYS—SUMMARY — WHAT THE LORD SAID IN 1830—CONCLUSIONS—AN ADDED THOUGHT—JOSEPH SMITH'S PERSECUTORS—OUR DECISION.

HAVING noticed so many objections, thought by some to be biblical, and having shown that most of them are in favor of present revelation and the others not against that idea in the least, let us see what the Bible says of a latter-day dispensation — a work Joseph Smith was chosen to begin.

Many are of the opinion that the dispensation introduced by Jesus was the last, but Paul speaks of a "dispensation of the fullness of times" yet to come after his day in the following language: "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." —Ephesians 1:10.

The dispensation here referred to certainly was not the dispensation of nineteen hundred years ago, for that was a scattering, especially to the Jews, nor was it the fullness of times, that is, when all times should be full. At this time there was to be another dispensation when all things in Christ would be gathered together in one, both in heaven and on earth.

Paul was writing of a time in the future from that day. It was clearly to be very near the end of the world, for the expression, "fullness of times," could mean nothing else. Already, as we have shown, Israel is gathering to their long-forsaken home. The signs of the times indicate that we are in the last days. Sooner or later Jesus will come with all the saints with him and with them will be gathered his saints on earth, a great reunion, the reunion of all time, the whole family both in heaven and in earth gathered in one, even in Him. As a commencement of that time there was to be a dispensation to man—a restoration of all things spoken by the prophets. Only Latter Day Saints claim a latter-day dispensation and restoration of the church of God. Not a reformation, but a complete restoration of the ancient church of Jesus Christ with the same officers, the same doctrine, and the same gifts of God following. It is useless to look elsewhere, for they only, make the claim and stand ready to support it by the facts.

Another text quite like this one is in Acts 3: 20, 21, and reads as follows: "And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

What is this "restitution"? Evidently the gathering together, spoken of by Paul, above referred to. And when is it to occur? About the time Jesus will end his stay in heaven as stated above. The heavens must retain him until those times. The reader will take notice that it is "times"—in the plural. The restitution evidently includes the restoration of the gospel in its first purity, the authority from God necessary to administer his law, and "all things" spoken by the prophets concerning this matter.

We propose now to examine some of these things which the prophets have spoken. We call attention first to Malachi 3: 1-4, which reads as follows:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years.

The coming of the Lord here spoken of certainly was not his first coming, for he did not come suddenly to his temple, nor did any one have any difficulty to stand when he then appeared, neither did he come as a judge or a refiner. Neither did Judah bring forth a pleasant offering, nor did he purify the sons of Levi. Every expression in this text shows that it was the second coming of the Messiah that is referred to and not the first, and that the Lord's

messenger was to prepare the way before him at that time. It will not do for Bible believers to think that no more angels are to visit the earth, for here is conclusive proof that the messenger of the Lord was to come in our day and prepare the way before him. In order that we may fully understand this text and its full scope, the Lord inspired this same prophet a few verses after to speak again of this same matter in the following language:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Malachi 4:5.

The expressions, “great and dreadful day of the Lord,” and “lest I come and smite the earth,” indicate, like the verse before quoted, that the second coming of the Lord is the one spoken of. That we might not be mistaken, and deceive ourselves by thinking that some man in the last day might be the Elijah, let us see who Jesus said he was:

Elias [or Elijah—one is Greek, the other Hebrew] truly shall first come, and restore all things. But I say unto you, Elias is come already, and they knew him not, but have done unto him whatsoever they listeth. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.—Matthew 17: 11-13.

Jesus says “Elias truly shall first come,” and then again “Elias is come already.” This is conclusive proof that there was to be a second appearing of Elias or John the Baptist, for it was he of whom Jesus spake. It is therefore clear that as a preparer of the way before the Lord—the messenger before him—he was to precede both the first and second

coming of the Messiah. Those texts in Malachi refer to his second visit; when he shall go before the Lord in that dreadful day when he comes as a refiner and a purifier taking vengeance on them that know not God. Certainly John did not do nineteen hundred years ago all that was appointed of him to do. Do not make the mistake, then, of thinking that John Alexander Dowie or any other man is Elijah, for the disciples understood that John the Baptist was he, and the texts above referred to sufficiently make that matter clear. To make the subject more plain let us set out the points in paragraph each:

1. Elias was to come.
2. John the Baptist was the Elias.
3. Jesus said he "is come already" (present tense).
4. And he "shall first come" (future tense).
5. He was to precede the time when the Lord comes "suddenly to his temple."
6. He is to precede that "great and dreadful day of the Lord."
7. As a messenger he is to precede the Lord's second coming.
8. As a preparer of the way he must also precede the time when Messiah comes as a refiner and purifier.
9. John did not do anciently all that was prophesied of him.

Now I think we have the case fairly stated, but most people are so set against anything miraculous now that they call superstitious or fanatical or behind the times one who dares to believe that God is greater than man—can do more than man, that he would send an angel now. The early Methodists, however,

believed in a living God and looked for a prophet to come, and that prophet, John the Baptist. Let us here copy a song by Charles Wesley:

Once he in the Baptist came,
And virtue's paths restored;
Pointed sinners to the Lamb;
Forerunner of the Lord.
Sent again from paradise,
Elijah shall the tidings bring
Jesus comes; ye saints arise,
And meet your heavenly King
Previous to that dreadful day
Which shall thy foes consume,
Jesus prepare thy way;
Let the last prophet come.

Some one may ask, "Do you claim that Joseph Smith was the Elias come again?" Not at all. We have already shown that John the Baptist, who was the Elias, was himself to come. Why then do we refer to these texts when considering the life of Joseph Smith? Simply this: he was ordained under the hands of John the Baptist on the fifteenth day of May, 1829, and commissioned, directed, and appointed to do the work spoken of in these texts. Will the Methodists now accept the work of John the Baptist "sent again from paradise"? Will they hear the last prophet? Surely Joseph Smith's claims are in harmony with the Bible and as every dispensation of God has been by men commissioned by an angel, so we might expect this the dispensation of the fullness of times also to be as in former times, however much people may object. God's work in every age is alike. If the world will not receive it, it is none the less true. John certainly was to come in our day and all the

catechisms and all the disciplines in the hands of all the clergymen could not close the door of heaven and keep him back. If people set their faces against the Bible it is no fault of the Lord. Why could not John the Baptist have appeared to Joseph Smith as Mr. Smith claims? Is it impossible? All are compelled to say "nothing is impossible with God." Then if not, why not? Simply because his name was Smith does not matter. If the angel had appeared to Jones or Brown, or even Black, the Devil would have used the same means to slander their characters as he has with Joseph Smith. "Well," one may say, "it could be true, of course, but I don't believe it." But what has one's belief or disbelief to do with the facts? It is the facts that should concern us and not what some one may think of them. Let us hear the testimony of Mr. Smith himself as to the facts, also the testimony of one other who was an eye-witness:

While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterward that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterward he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and after-

wards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us upon this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament. . . . It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger.—History of the Church, vol. 1, pp. 34–36.

While the world are consoling (?) themselves that God no more sends his messengers to earth, yet right in the midst of their loudest boasts, God moves, like the light that shineth in a dark place and the darkness comprehendeth it not, and continues his work as in former times. The clergy will doubtless continue to assert that God has changed, that he has no more work for the angels, that they are all mustered out of service, every one, and many will continue to believe it and never ask for the proof. One fact, however, in view of all this, stares them directly in the face and will not down: John's work was not completed nineteen hundred years ago. If he did not appear to Joseph Smith, will the world be any more ready to accept his message if he should yet come? He must come. He must finish his mission. He must prepare the way of the Lord before his second coming, if he has not already done so. But Mr. Smith testifies that he has done so and commissioned him and others to continue that work until the sons of Levi do in fact offer an offering acceptable unto the Lord.

From the *Autumn Leaves* of April, 1891, I extract the following from an article entitled "John the Baptist," by Elder Heman C. Smith, which further explains this matter.

Turning to Malachi, who wrote this prediction, we learn that

the events to attend the mission of this forerunner were not fulfilled when John and Christ were upon earth; so we must look for a second appearing of John to prepare the way before him, ere Christ "shall suddenly come to his temple," "sit as a refiner and purifier of silver," purifying "the sons of Levi [the priesthood] and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness," ere the "offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years"; and ere the Lord "come near to you to judgment." As he mingled with the fathers in turning their hearts to the children, so in some way must the influence of his ministry be felt among the children in turning their hearts to the fathers; and no system of religion having for its object the restoration of gospel peace, power, and love is the proper one unless the personal ministry of John the Baptist is connected therewith. . . .

Thus John came in the spirit and power of Elias (Elijah) who holds the keys, to point our fathers to our day; and then, after the darkness of the past, came again to ordain these men, Joseph and Oliver, to the power or priesthood, that in the spirit of Elias they could call our minds back to the pure gospel principles received and enjoyed by our fathers. Thus the prophecies are fulfilled, and the hopes of the fathers realized in our day, as thousands have testified and can testify, to their great satisfaction and joy. It is marvelous in our eyes, yet true.

Let us next hear what Oliver Cowdery, a New York school-teacher, has to say of this same event. Let the reader notice the nature of these testimonies. These men saw with their eyes; they were eye-witnesses. They heard with their ears; they were ear-witnesses. They felt in their hearts; they were heart-witnesses. They felt the angel's hands upon their heads and testified to what they knew. There was no room for deception.

The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to

manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked-for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! while the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the “blaze of day”; yes, more—above the glitter of the May sunbeam which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, “I am thy fellow servant,” dispelled every fear. We listened—we gazed—we admired! ’Twas the voice of an angel from glory—’twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled for ever!

But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, “Upon you my fellow servants, in the name of the Messiah, I confer this priesthood and this authority, which shall remain upon the earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness.”—History of the Church, vol. 1, pp. 37, 38.

The men who bore this testimony suffered all manner of persecution, but to the last, even in the face of death, they still maintained its truthfulness. There is no reason why this testimony should not be believed, and in it we have the fulfillment of Malachi’s prophecy concerning the messenger John, the forerunner of the Lord, the preparer of his way.

Another passage of scripture indicating and pointing out a young man in the last day who was to be directed by an angel is found in Zechariah 2:2-4:

Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

Several times Jerusalem has been rebuilt and inhabited, but not until since 1853 has it been inhabited "without walls." This of itself locates the fulfillment of the prophecy in our time, and it will be noticed that the prophet saw that a young man was to make the proclamation because of instructions from an angel.

Joseph Smith was so informed by an angel and did so proclaim when only a youth, besides he afterwards sent one of the elders of the church to Palestine to bless the land and pray the Lord to remove the curse.

Following is the instruction of the angel to the young man, Joseph Smith:

While I was thus in the act of calling upon God I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceeding white and brilliant; his hands were naked, and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceeding light, but not so very light as immediately around his person. When

I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. . . . After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy. . . . In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel from the twenty-eighth to the last verse. He also said this was not yet fulfilled, but soon would be. And he further stated that the fullness of the Gentiles was soon to come in.—History of the Church, vol. 1, pp. 12-14.

The reader will notice, if he will take the Bible and read the above references, that they plainly refer to the rebuilding of Jerusalem and its deliverance from Gentile oppression. The above communication was delivered September 21, 1832. Let the reader search the history of events at that time and see if there were any signs of that land becoming fruitful or the Jews returning to abide there and serve their God. Search again and see that there was a Turkish law at that time making it a crime for any one to embrace the faith of the Bible—anything in fact but Moham-medanism. In 1844, the very year Joseph Smith was killed, the combined forces of Europe compelled the Turk to revoke that law, and, a few years after, the

former and latter rain was restored, as we noticed in a previous chapter, and these promises of Joseph Smith as he told what the angel said began to be fulfilled. Let the reader answer whether he was correctly informed by a true angel and be convinced that the work of Joseph Smith is in harmony with Zechariah's prophecy.

Three years previous to the annulling of that Turkish law, Joseph Smith and the General Conference of the Church appointed Orson Hyde, one of the elders of the Church, to visit the land of Palestine and bless it in the name of the Almighty so that the former and latter rain might again come upon it, that it might yield again as in former years and that the Jews might again be gathered home and their cities and towns be again rebuilt. He arrived in due time and on Mount Olivet on the 24th of October, 1841, he wrote the following prayer:

Now, O Lord thy servant has been obedient to the heavenly vision which thou gavest him in his native land; and under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down of the Gentiles so long, and for rearing a temple to the honor of thy name. Everlasting thanks be ascribed unto thee, O Father! Lord of heaven and earth, that thou hast preserved thy servant from dangers of the seas, and from the plagues and pestilence which have caused the land to mourn. . . . O, thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed for ever. Abraham, Isaac, and Jacob have long since closed their eyes in death, and made the grave their mansion. Their chil-

dren are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfillment of those promises which thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

Grant, therefore, O Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of the land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength and the fig-tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come with a spirit of grace and supplication; upon it let the clouds distill virtue and richness, and let the fields smile with plenty. Let the herds and the flocks greatly increase and multiply upon the mountains and the hills; and let thy great kindness conquer and subdue the unbelief of the people. Do thou take from them their stony heart, and give them a heart of flesh, and may the Sun of thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers and queens, with their motherly fondness, wipe the tear of sorrow from their eye.

Thou, O Lord, didst once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see thy righteous purposes executed in relation thereto. Let them know that it is thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital.—*Autumn Leaves*, vol. 1, pp. 50, 51.

People may think as they may of this prayer, but if one will only open his eyes and look, he can not but see that God harkened to it in more points than

one. Mr. Hyde was shown in vision before leaving America that the Lord had chosen him for the purpose of dedicating anew the Holy Land. Then why should not he hear? Let the thousands of Israel now safely located on their fatherland answer whether Joseph Smith was a true prophet when he proclaimed in 1823 that that was soon to be their privilege. Let the reader answer whether the angel that so informed him was a real angel or a deceiver. Let the reader answer how much deception Mr. Smith practiced in that matter. If a deception, what an awful one, for he deceived the rain-clouds, deceived the nations, deceived the Jews, and even climbed the gateway to heaven, and deceived the Lord! Reader, are you willing to believe he did all that? If not, what will you do with the foregoing facts?

In harmony with the latter-day dispensation, the restoration spoken of by all the holy prophets, the forerunner, Elijah, on his second mission, the young prophet to proclaim the rebuilding of Jerusalem, already noticed, there are several more, one of which is found in Isaiah 11:11, 12. This was also quoted by the angel to Joseph Smith and he was told that it was soon to be fulfilled:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

In the days of Cyrus, several hundred years before Christ, the Lord set his hand the first time and gath-

ered Israel back from the Babylonian captivity—from one country only. They remained in their home land until they were carried away captive beginning about 72 A. D., and have remained as wanderers and aliens in all the world until the nineteenth century. Recently the Lord has set his hand the second time, as stated in this text, and is now gathering the Jews from every quarter. Having discovered the time when this event was to occur, let us notice what else was to be done for the nations. It is indicated in these words, "And he shall set up an ensign for the nations." This ensign could have reference to no other thing than his kingdom—his church, and it was to be set up among the Gentile nations where the children of Israel had been as wanderers and outcasts. The words *set up* evidently mean to begin. This harmonizes nicely with the "restoration" spoken of. By these texts we think it is clearly shown that the church of God was to be commenced anew, organized again, reestablished, or restored. This is the kind of work Joseph Smith did and he was divinely appointed to do it. None of the reformers did that kind of work. They tried to reform the old church. Joseph Smith restored the old one after the ancient order. No wonder that the evil one should grow suddenly and violently angry, and no wonder that many of those who follow the reformers join hands with him, to persecute and vilify the Latter Day Saints.

Very many are honest and extremely earnest in what they do. But they may be ever so earnest and ever so honest in a wrong cause. We are curious to know how these scriptures can be made to harmonize

with the Reformation. The words *set up* do not in any sense mean to reform or remodel.

Some of those who accept the work of the Reformers, recognizing their lack of direct authority from God to organize, have tried to make it appear that an organization is not necessary and even go further and declare that no organization was effected in Jesus' day. Those, however, who read properly must have seen where Jesus said, "I will build my church." Now either Jesus did or did not build a church. If he did then this objection is groundless; and if he did not then he made a false promise, and in that case was not the Son of God, and therefore Christianity is a myth, and if a myth then our objector is at sea again. In either case he has no foundation. Noticing this objection a little further we call attention to Matthew 18: 15-17:

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

Will the objector please tell how a matter could be told unto the church if there was no church? And how transgressors could refuse to hear the church if it could not act in such matters? This text shows most clearly that there was a church in Jesus' day and that it had organized form—that it was capable of acting on matters coming before the body. To settle this point completely, in the minds of those who think with our objector, we will refer to one more

passage as recorded in 1 Corinthians 12:28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

From this it is clear that there was a church when apostles and other officers were placed in it. Having noticed then that there was a church in Jesus' day, and that it must have been an organization, we still think that God's effort among men to save them, no matter by what name it was called, whether church, kingdom, body, household, or ensign, is an organization. The ensign, therefore, referred to in the text where it says, God will set his hand the second time to gather Israel and set up an "ensign," is his church. The words *set up* mean evidently to establish—to organize.

We have shown that the Jews began to gather to their home land immediately after the restoration of the former and latter rain, or since 1853. In the days of Ezra they were gathered back the first time; to-day they are being gathered back the second time. God has set his hand indeed the second time to accomplish that work and organize anew his church and kingdom on earth.

The early Methodists believed in their day that this ensign had not yet been set up, when they used to sing

"Almighty God of love
Set up the attractive sign."

Again they looked forward to the gathering of the Hebrews to their home land, for they sang

"Oh call the Hebrew home,
From east and west and north and south
Let all the wanderers come."

The work of Joseph Smith corresponds to all these prophecies in time, place, and condition, and is especially interwoven with the Jewish movement, in gathering to their own land and building up their city. It dovetails in with all the recent important history of the world, for God has been in both.

But let us discover something more in the Bible about this "ensign." In Isaiah 5:26-28, we find the following. We italicise a few words to call special attention to them lest they be overlooked, but we have no intention of changing the meaning; indeed, we fail to see how calling "special attention" could change the "meaning," as some seem to think:

And he will lift up an ensign to the nations *from far*, and will hiss unto them *from the end* of the earth: and, behold, they shall come with *speed swiftly*: none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their *wheels like a whirlwind*.

Who ever heard of "horses with wheels"? Surely we all have in latter days—since 1825. We have both seen and heard the iron horse—the locomotive with its wheels indeed like a whirlwind. This last clause will locate the time when this prophecy was to have its fulfillment—when this "ensign" was to be "set up."

There are other points also in this text that will help us to determine the time. One is, those who travel would do so with "speed swiftly," but in thus traveling none should be "weary or stumble among

them." At this time when people could travel in this way on horses with wheels like a whirlwind God would "lift up an ensign afar off"—"at the end of the earth." This not only shows when but where. The end of the earth would certainly be at the farthest point, and of course, going from Jerusalem would land us in America. It would also be "from far."

This text could not be applied to the work done by any of the reformers in Europe or those who try to trace their origin back to Pentecost or before. For their work was set up long before the "horses with wheels like a whirlwind" appeared, nor were they organized "afar off"—at the end of the earth, when men could come with speed swiftly. Some of their efforts may have been at the end of the land, but not the end of the earth.

A few years ago the question was asked if we had a "purely American church," and one of the leading daily papers answered something like this: "The only American church we know of is the one founded by Joseph Smith." Since that answer the papers could refer to many American churches, but they are all too late to fit the prophecies.

The following from the *Four-Track News* will be of interest in this connection:

A PAGE FROM THE PAST.

When the Stockton & Darlington Railway, in England, was opened in September, 1825, the main line and its three branches were thirty-eight miles long. Stephenson drove the engine as the first train started, and an outrider on horseback went in advance to keep the track clear.

In 1829 three locomotives were imported to America, and one was tried at Honesdale, Pennsylvania, on the tracks of the Delaware & Hudson. It was soon found that they were ill-

adapted for use on American roads, where very sharp turns were made. Peter Cooper, that same year, devised an engine which overcame this difficulty.

In 1830, the Mohawk & Hudson Railroad, running sixteen miles from Albany to Schenectady, was opened and the cars were drawn by horses till the delivery of the "De Witt Clinton" locomotive, which was built at the West Point Foundry, New York. The first trip this engine made was on August 9, 1831. . . .

From Schenectady, westward, we may take our choice of two means of travel, stage-coach, or packet-boat on the canal. The commodious "Red-bird," as well as boats on several rival lines, were plying on the canal, and people who wished to broaden their minds by travel frequently took the trip from Albany to Buffalo. In an old Journal, there is the following item concerning the writer's first trip on the "big ditch": "Commended my soul to God and asking his defense from danger, I stepped aboard the canal-boat and was soon flying towards Utica." If the dangers of the raging canal were too great to be braved, an outside seat on the stage-coach gave one an opportunity to see the country. The driver of the stage, as well as the landlord of the public, were persons of great importance. Stage driving was hereditary—it went in families and descended from father to son.

The journey from Boston to Providence, a distance of forty miles, was made in four hours and fifty minutes. This was considered the acme of fast traveling, and an editorial on the performance says: "If any one wishes to go faster he may send to Kentucky and charter a streak of lightning!"—From "Early rapid-transit in America," by N. Hudson Moore, in *Four-Track News* for November, 1902.

This ensign is also spoken of again by Isaiah in his eighteenth chapter and first three verses as follows:

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants

of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. . . . For afore the harvest, when the bud is perfect, etc.

First we notice that this event was to transpire before the harvest (Jesus said the harvest is the end of the world) and so soon before, that the bud was to be perfect. Another thought is, it was to transpire at a time when ambassadors could go "swiftly" on the water. This brings us to a time later than the invention of steamboats, and even later than that, for it was not until 1819 that the first steamboat, the Savannah, crossed the Atlantic Ocean. The *London Times* of May 18, 1819, calls it a "great experiment." It left Savannah, Georgia, May 25, 1819, and arrived at St. Petersburg, June 20. It used steam eighteen days on the route. It was built by Frances Ficket in New York, and launched August 22, 1818. Her first captain was Moses Rogers, of New London, Connecticut. (A Million Facts, p. 136.)

In the record of those times we find that Africa was called Ethiopia with the exception of Egypt. If, therefore, there was a land beyond Ethiopia from Palestine it would again point us to America, and the expression, "shadowing with wings," may either refer to the physical shape of the two Americas or to the eagle wings on the insignia of our government. The expressions all harmonize with what is said in other places about the latter-day ensign.

The following from Elder C. J. Hunt will be read with interest by those who desire to understand the meaning of this text:

WOE TO THE LAND SHADOWING WITH WINGS.

(Isaiah 18: 1-6.)

The Reverend Doctor R. C. Shimeall, of the Presbytery of New York City, treating upon Isaiah 18, on page 305 of his book, the "Second Coming of Christ," says: "This passage, instead of 'Woe to,' etc., should read, 'Ho! the land of overshadowing wings,' etc. This prophecy refers to that nation which shall hold a maritime preëminence over all others, and which can refer to none other so emphatically as to the United States of America." Reverend Doctor Shimeall is the author of eight or more literary works, and is a very prominent writer and historian.

I now present a clipping from the *Saints' Herald* for September 1, 1897, which is of special worth in this connection:

"A WORD IN A FIT PLACE.

"A copy of the *Armory*, published at Boston, Massachusetts, by H. L. Hastings, for August, has been sent us by some friend of the cause. In it is an article from *Israel's Messiah*, entitled, 'A refuge for persecuted Jews.' From this article we quote the following:

"'Rabbi Isaac Leeser, of Philadelphia, the translator of the Hebrew Bible, says that the prophecy in the eighteenth chapter of the Prophet Isaiah, 'Ho! to the land with spreading wings, which is beyond the rivers of Cush, that sendeth on the sea ambassadors, and in vessels of *gomeh* messengers over the face of the waters,' is a prophecy relating to America. Standing where the prophet stood, and looking 'beyond the rivers of Cush,' or Ethiopia, the first land we strike is the western world. And this land,—the very name of which was then unknown,—with its emblem, the eagle with 'spreading wings,' whose ambassadors are all sent by sea, in the swiftest ships, has opened to the sons of Israel such a refuge as no other land afforded for seventeen hundred years. Into this land the teeming multitudes of earth have poured at a rate unexampled in history; and in this land was first enunciated the grand doctrine that all men were created free and equal; and that Jews as well as Gentiles had 'a right to life, liberty, and the pursuit of happiness.' Some other nations have since ceased to persecute the

Jews, but the statute books of the United States of America have never been stained with laws against the exiled sons of Israel; and here for the first time since their dispersion, was an asylum opened where the Jewish wanderer could find rest, justice, and right.' ”

The following from the International Cyclopedia will be of interest to all who believe that the Prophet Isaiah, in the above-named chapter, was referring to the time, place, and work which would be done by this nation, and this church in this last dispensation:

“Ethiopia, the biblical *Kush*. Originally, all the nations inhabiting the southern part of the globe, as known to the ancients; or rather, all men of dark brown or black color, were called Ethiopians. Later this name was given more particularly to the inhabitants of the countries south of Libya (see general history) and Egypt, or the upper Nile, extending from ten to twenty-five degrees north longitude, forty-five to fifty-eight degrees east longitude—the present Nubia, Sennaar, Kordofan, Abyssinia.”—*The Saints' Herald*, vol. 49, p. 679.

We wish to notice what is meant by the word *mountain* in the above text: “He lifteth up an ensign on the mountain.” By turning to Daniel 2:35 we read that “the stone that smote the image became a great mountain and filled the whole earth.” In the forty-fourth verse Daniel, divinely directed, gives the interpretation of this word mountain to mean kingdom. “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

Here we have God's interpretation of the word mountain to mean kingdom or nation, as all may see by reading the entire chapter. In that light in simple epitomized form the passage in Isaiah 18:1-4 would read: “In the land of America and the nation of the

United States God would, in our time, set up his church."

The description of the people and land fits the Jewish people and their land, and it will be noticed that the swift messengers were to go to that people and not to come from them. Furthermore, it is shown that the land upon which this ensign was to be raised would be located beyond Ethiopia.

In connection with this we refer next to Isaiah 2:2, which reads: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills."

In other, and we believe, legitimate words, In the last days the kingdom composing the house of God will be established (set up) in the highest (top) civilized nations (mountains) and shall be exalted above the lower nations.

Micah 4:1 contains the same language. This was true of the work Joseph Smith established by the commandment of God in the United States and not only in the United States, but in New York, the banner, the "Empire" State of the Union, the very top of civilization then, in the days of steam cars and steam horses. If this text does not refer to a special work of God in the last days—a special dispensation—we are sure that words can not express that thought.

Having mentioned God's interpretation of mountain in the above text, let us refer again to Daniel 2:28, 44:

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the

latter days. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

From the above we learn that "in the latter days" a divine kingdom or church was to be set up. This latter-day kingdom was not to be thrown down nor given to another people. It could not have reference to the primitive church of Jesus Christ, as some think, for that was thrown down, the entire flock was destroyed. (See Acts 20:29.) They turned away their ears from the truth. (See 2 Timothy 4:4.) Only a little while was the light with them. (See Saint John 12:35.) The kingdom was taken by force with violent hands. (See Matthew 11:12.) Jesus said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matthew 21:43.

The one Daniel here speaks of shall be set up (established) in the latter days and positively was not to be left to other people. It could not have reference to a kingdom which some say will be set up when Christ comes "the second time without sin unto salvation," for when he appears then he is to "appear to" his church and "kingdom." (See 2 Timothy 4:1.) When the bridegroom comes, half of his church or kingdom will be foolish. (See Matthew 25:1.) When he comes there will be gathered out of his kingdom already existing, all things that offend. (See Matthew 13:41.) We would hardly find offenders and foolish ones in the kingdom that it is thought he will establish when he comes. All of these expressions show that the kingdom is to be here when he

comes. Besides, this text in Daniel says, "in the days of these kings" (not after them) God is to set up his kingdom.

In order to properly understand the foregoing statements of Daniel, it is necessary to examine the twenty-ninth to thirty-third verses. But it would occupy too much space to insert them here, so we will summarize in our own language and get the gist of the matter, leaving the reader to turn to his Bible and see if we correctly represent the points contained therein. From the reading we learn that Nebuchadnezzar saw in a dream the image of a man whose head was of gold, his chest of silver, his sides of brass, his legs of iron, and his feet and toes part of iron and part of clay. Daniel was called in to interpret the dream, and he informed the king that God had shown him what would be in the latter days and represented the matter by a stone which he had seen that smote the image on the feet and broke it to pieces. He further informed the king that the different metals of which the image was formed represented as many kingdoms to arise after his time, and his as the head of gold was the first. That the fourth was to be divided into ten as represented by the ten toes. History informs us, first, there was the Babylonian kingdom, second, the Medo-Persian, third, the Grecian, fourth, the Roman, and fifth the ten kingdoms. Christ was born in the days of the fourth kingdom and well nigh the beginning of it, in the days of Augustus Cæsar, the second ruler of that empire, and organized his church in the days of the third ruler who began his reign about the year 17 A. D., ending it at 37 A. D. By this we see that the

primitive church was not established in the days of ten kings, but in the days of one king—Tiberius Cæsar. Some argue that there were ten Cæsars and that it was then that Daniel's prophecy had its fulfillment. But there were more than ten Cæsars, besides two of them were dead before Jesus began his work; and there was no possibility of their being counted. Others were not born until long after and hence they could not be considered a part of the ten in whose days God was to set up a kingdom. Certainly the legs of the image had not then been developed, and not until much later the toes.

Whatever commentators may say of this chapter, one thing is certain, it referred to a latter-day kingdom, for Daniel said to the king: "There is a God in heaven that revealeth secrets, and maketh known unto the king Nebuchadnezzar what shall be in the latter days."—Verse 28.

It was to be established by divine order, for Daniel said again, "And in the days of these kings shall the God of heaven set up a kingdom."—Verse 44.

If Joseph Smith was not the man called of God to assist in establishing this work, who was? Certainly none of the European reformers were. While they did well as men, for which work none would be more ready to do them honor than the writer, yet we must look elsewhere for the fulfillment of these texts. While the reformers did well to break the bands of oppression and deliver the Bible into the hands of the people and establish freedom of thought and conscience, yet the followers of the reformers should "go on unto perfection" and accept and believe the

Bible thus put into their hands, with respect to a later—a divine church.

The kingdom Daniel referred to was not, therefore, the primitive church of Jesus Christ, nor does it apply to the Reformation. It is just possible that the Reformation formed a number of the ten toes. Many argue that ten kingdoms of Europe receiving their power from the Pope are the toes of Daniel's image. To us that seems unreasonable, for that would place ten toes on one foot and leave none for the other, besides some of the toes would now be quite as long if not longer than the leg. But let us see; Rome was divided into Eastern and Western Rome in the early centuries of the Christian era. Here we see the two legs of the image. We know them now as the Greek Catholic and Roman Catholic. From the Roman division have come out Protestant fathers, Baptists, Lutherans, Calvinists, Episcop^ualians, and Independents. From the Greek foot have come: First, the Uniates seceded in 1590 under Igration Potosi. In a few years they numbered over four millions. More recently over three millions have returned. Second, the old believers or Starowers who consist of over five millions of Russians and are sorely persecuted by the mother church. Third, the Motenagran. Fourth, the Hellenic Catholics of Greece. Fifth, Turkish Greek Catholic. Of this latter division the Encyclopedia Britannica, volume 11, page 36, eighth edition, says: "There seems no probability that either the Greek church either in Turkey or Asia can again be united under one patriarch so as to become active and powerful."

In the days of these kingdoms or churches God

was to set up his kingdom or church. Rome, the fourth kingdom, was certainly divided both ecclesiastically and otherwise; and it was to be in its divided state that God was to inaugurate his special work. It is not wonderful that God should call upon Joseph Smith to establish this kingdom. A kind, sympathetic man, that "condescended to men of low estate," a man bold and fearless that could not be diverted from his way by persecution, slander, or even death itself. One whose character had not even the "smell of fire upon it." One who cared nothing for the theories and traditions of men, who feared God with all his house and commanded his children after him in righteousness. Where could he have found a better man?

The truths he taught have stood every test, and slowly and surely are undermining all these kingdoms (churches) by infusing into them the "leaven that will eventually leaven the lump." As we said before in substance, the churches are fast giving up their old ways and accepting the higher criticism and many things Latter Day Saint, though they still persecute the one who was the instrument in bringing this light again into the world. The time of their destruction is not yet fulfilled, but the leaven is working and in our opinion will be accomplished sooner or later in the Lord's regular way by conversion to the fullness of the gospel of Christ. It may not all be accomplished in this world, but truth does not end with this world.

Another text foreshadowing the work of Joseph Smith, or rather the work of the Lord through Joseph Smith, is found in the twenty-ninth chapter of Isaiah. We have not sufficient space to quote the entire chap-

ter, but leave the reader to examine it at his leisure. In the meantime we call attention to a few points contained therein, especially that part which refers to "a marvelous work and a wonder" which the Lord says he will perform in the times just before Palestine is restored as indicated in verse 17 as follows: "Is it not a very little while, and Lebanon shall be turned into a fruitful field?"

Here we have the same time as mentioned so often in the prophecies—the restoration of Palestine to its former fertility and the regathering of the Jews to their fatherland. That there may be no misunderstanding as to what the land of Lebanon is, which is mentioned in the above verse, we call attention to Jeremiah 22:6: "For thus saith the Lord unto the king's house of Judah; thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness, and cities which are not inhabited." Also Zechariah 10:10: "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them."

As "the land of Gilead and Lebanon" is the land that is to be made "a wilderness, and cities which are not inhabited," and as it is the land to which Israel is again to be gathered, there can be no doubt as to "Lebanon" being the land of Palestine—"the Holy Land."

It will be noticed that just a little while before this event God was to do a marvelous work and a wonder among certain people who were without seers and prophets, and the chief instrument in his hands to

accomplish this marvelous work and a wonder was to be an unlearned man, as verses twelve and fourteen plainly and pointedly show: "And the book⁴ is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. . . . Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

All of the reformers were more or less wise and learned, some of them decidedly so. Therefore it will not be in harmony with the above scripture to apply it to any one or all of them; besides Palestine had not then become fruitful, nor did that event occur until long after Protestantism was born.

Unless Isaiah prophesied falsely, which we are not willing to admit, there was to be an unlearned man chosen of God in our day—a little while before Lebanon became fruitful—to bring about a "marvelous work and a wonder." Who was it? It could have been no other than Joseph Smith. No other man's work fills the description. While he is not called by name, yet the work that he really did is actually pointed out by the prophets, and time and place shown so clearly, that he who runs may read. That he was unlearned at first even his best friends do not deny. He could not have been very far advanced in science, literature, or art at fifteen years of age. But

⁴ This book doubtless refers to the Book of Mormon, the bible of the ancient Americans who inhabited this continent hundreds of years ago. This book Mr. Smith translated into English. It may be obtained at the Herald Publishing House, at Lamoni, Iowa. Price, sixty-five cents.

during the fourteen years of his experience as president of the Church of Jesus Christ, he made rapid advancement in learning, and even stood far in advance of many of our best statesmen in mental acumen, as we shall presently show. No other man has yet claimed to be the unlearned man here spoken of, and it is now too late for such a man to arise, for Lebanon has long since become a fruitful field, but did not yield her bounties until after and only a little while after Joseph Smith established anew the Church of Jesus Christ by divine order, April 6, 1830, three years after the horses with wheels were invented and eleven years after the first swift vessel crossed the ocean, and twenty-three years before the former and latter rain was restored to Palestine.

This ray of light from the divine word does not therefore point to the time of Christ, nor does it point to any or all of the reformers, but it does fall fully on the work of Joseph Smith and lights up the path so brightly that he who is in the greatest darkness may see if he will but open his eyes and look.

Another passage referring directly to the work begun by Joseph Smith will be found in Revelation 14: 6, 7:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

Just before the judgment an angel is to fly with the gospel to be preached on earth. The angel that visited Joseph Smith ordained him to preach the

everlasting gospel. Not a new one but the old. So those who look upon Mr. Smith as bringing a new gospel, a new doctrine, or a new religion, simply misunderstand the man and his work.

Let us examine this passage a little more minutely that we may the better understand it. It will be necessary to refer to Revelation 4:1 where we find the following:

“After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.”

John was on the Isle of Patmos in the year 96 A. D.; there he received his revelation, so that we have positive proof that the things spoken of in the book of Revelation after chapter four, represent things that were to be fulfilled since the year 96 A. D. Among other things, he saw an angel coming to earth, and that his message was the gospel, and that it was to be preached on earth (hereby we know he was coming to earth) and to every nation, kindred, tongue, and people. We naturally inquire, Why should an angel bring the gospel from heaven when it has been on earth continuously since the days of Jesus, as some believe? This question reveals the weakness of those faiths which claim a succession since Christ, for it would be folly to bring us something we were already in possession of. On the contrary, if the gospel was to be restored to every nation, kindred, tongue, and people, then it had been taken away and did not, during that time (the Dark Ages), exist in its fullness in all this broad earth

anywhere. It is certain that there was to be a restoration of the gospel after the year 96 A. D., and that too by an angel.

It is only necessary here to state that no other church founder that we know of, except Joseph Smith, claimed to have received this angel visit.

In a former chapter we have shown that John the Baptist visited Joseph Smith and Oliver Cowdery and ordained them and gave them authority to baptize and also to proclaim the gospel of the New Testament. The world had wandered from the good old way, had changed and changed from good to bad and bad to worse until we doubt if in 1829 the gospel of Christ without additions or subtractions could be found on earth. They had the gospel in part—in word only—and very many only a part of the word. Jesus saw all this and so he said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matthew 24: 14.

We must then look for that very same faith to-day, with all of the signs following, with all the spiritual gifts in an organization with apostles, prophets, and other officers as God fashioned it anciently.

Some may wish to ask, What will become of those who lived during the Dark Ages, when there was no church on earth acknowledged of God? I do not know that we are under any obligations to answer this question in order to prove our position, or rather the position of John the Revelator, to be true. John's statement is true whether we can or can not answer that or any other question, but we may be able to throw a little heart's ease on the subject in the Yan-

kee style of answering a question by asking another: What became of those who lived before Jesus established the gospel? Or those who lived before the ten commandments were given? Or still greater, What will become of the heathen now living? The answer to any one of these questions will also answer the other. Each may be answered by reading 1 Peter 4:6, as follows: "For, for this cause was the gospel preached also to them that are dead."

But back to the main point. The angel was to come and bring the gospel. To those who believe the Bible this fact will be readily accepted. Those who have more faith in their creed than in the Bible, doubtless will try to explain it away and spiritualize it, but we prefer to believe it as it is, and in doing so, we are in harmony with many, many passages of scripture that can not be understood in any other way.

The reader may ask: What evidence have we that an angel visited Joseph Smith and commissioned him to reestablish the church of Jesus Christ and restore the primitive order of things? We have been giving some of the reasons from the first page of this book. We have shown that he was worthy of that calling. We have shown that his words indicate a high standard of morality—that his prophecies were genuine; that the Scriptures point out such a work and that his testimony of the angel visit can not be disproven. He was so certain of his calling that he has left it with God to testify to every one who honestly inquires with a disposition to obey. He leaves it with God to prove that he was called of God and ordained as he testifies. It rests with the reader

to inquire at headquarters and receive the evidence for himself. Thousands throughout the civilized world are happy in the reception of such evidence. Human testimony is incomplete at most. Divine testimony alone fills the heart and mind to complete satisfaction. For this reason we have undertaken to enlighten those who read these pages concerning Joseph Smith's calling and authority, but we freely confess that the divine alone will fully satisfy. It has satisfied us, it will satisfy others. Mr. Smith and many others bear testimony that will stand in any court and will stand at the judgment day. But the reader may obtain a testimony for himself that will stand undaunted throughout his life if he will try in the way God has commanded.

If Joseph Smith was really an impostor, as some believe, it would have been no use to say to the people that "God will bear record of my work." It would have been a death-blow to his imposition. But thousands testify to-day that God does witness to them that this work is divine. What better evidence can you ask for? We are willing to risk our case here. We can afford to do so. So could Joseph Smith, and so he did. We leave the matter with the reader. Test and try.

That Mr. Smith did restore the primitive order of Christianity is proven by the following epitome of faith. Really the best evidence aside from direct revelation from God is to try his teaching by the divine word, for "He whom God has sent speaketh the words of God."—Saint John 3: 34.

Let the reader try these principles by the word:

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. Matthew 28: 19. 1 John 1: 3. Saint John 11: 26.

We believe that men will be punished for their own sins, and not for Adam's transgression. Ecclesiastes 12: 14. Matthew 16: 27. 1 Corinthians 3: 13. Revelation 20: 12-15.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel. 1 Corinthians 15: 3. 2 Timothy 1: 10. Romans 8: 1-6.

We believe that these ordinances are:

First. Faith in God and in the Lord Jesus Christ. Hebrews 11: 6. 1 Peter 1: 21. 1 Timothy 4: 10. John 3: 16, 18, 36. Mark 11: 22. John 14: 1.

Second. Repentance. Matthew 3: 2, 8, 11. Luke 13: 3; 24: 47. Ezekiel 18: 30. Mark 1: 5, 15. Acts 2: 38. Romans 2: 4. 2 Corinthians 7: 10.

Third. Baptism by immersion for the remission of sins. Matthew 3: 13-15. Mark 1: 4, 5. Luke 3: 3. John 3: 5. Acts 2: 38; 22: 16; 2: 41; 8: 12, 37, 38. Mark 16: 16. Colossians 2: 12. Romans 6: 4, 5. John 3: 23. Acts 8: 38, 39.

Fourth. Laying on of hands for the gift of the Holy Ghost. Deuteronomy 34: 9. John 20: 21, 22. Acts 8: 17; 19: 6. 1 Timothy 4: 14. Acts 9: 17. 1 Corinthians 12: 3. Acts 19: 1-6.

Fifth. We believe in the resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired. Job 19: 25, 26. Daniel 12: 2. 1 Corinthians 15: 42. 1 Thessalonians 4: 16. Revelation 20: 6. Acts 17: 31. Philippians 3: 21. John 11: 24. Isaiah 26: 19. Psalms 17: 15.

Sixth. We believe in the doctrine of eternal judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done. Revelation 20: 12. Ecclesiastes 3: 17. Matthew 16: 27. 2 Corinthians 5: 10. 2 Peter 2: 4, 13, 17.

We believe that a man must be called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel, and administer in the ordinances thereof. Hebrews 5: 1, 5, 6, 8. Acts 1: 24, 25; 14: 23. Ephesians 4: 11. John 15: 16.

We believe in the same kind of organization that existed in the primitive church, viz: Apostles, prophets, pastors, teachers, evangelists, etc. 1 Corinthians 12: 28. Matthew 10: 1. Acts 6: 4. Ephesians 4: 11; 2: 20. Titus 1: 5.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time. Job 32: 8. Hebrews 13: 8. Proverbs 29: 18. Amos 3: 7. Jeremiah 23: 4; 31: 31, 34; 33: 6. Psalms 85: 10, 11. Luke 17: 26. Revelation 14: 6, 7; 19: 10.

We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc. 1 Corinthians 12: 1-11; 14: 26. John 14: 24. Acts 2: 3. Matthew 28: 19, 20. Mark 16: 16.

We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression. Genesis 2: 18, 21-24; 7: 1, 7, 13. Proverbs 5: 15-21. Malachi 2: 14, 15. Matthew 19: 4-6. 1 Corinthians 7: 2. Hebrews 13: 4. Doctrine and Covenants 42: 7; 49: 3.

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God. Genesis 4: 19, 23, 24; 7: 9; 22: 2, in connection Galatians fourth and fifth chapters. Genesis 21: 8-10. Malachi 2: 14, 15. Matthew 19: 3-9. The Book of Mormon says: "Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me, saith the Lord of hosts."—Jacob 2: 6.

We believe that in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the word of God should be decisive and the end of dispute; and that when God directs, man should obey.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and

obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "spirit and in truth"; and that such worship does not require a violation of the constitutional law of the land. John 4:21-24. Doctrine and Covenants, section 58, paragraph 5.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, allow all men the same privilege, let them worship how, where, or what they may.

To refresh the memory we will recapitulate by summarizing.

(A) REVELATION 14: 6, 7.

1. An angel was to come.
2. He was to bring the old gospel.
3. It was to be preached universally.
4. He was to come after 96 A. D.

(B) ISAIAH 29: 1 TO LAST.

5. A marvelous work was to come forth.
6. An unlearned man would begin it.
7. Lebanon was to flourish again.
8. It was to be only a little while before Lebanon's blessing.

(C) DANIEL 2: 28 TO 44.

9. A divine kingdom will be set up.
10. It would be set up in latter days.
11. After Rome was divided.
12. It was to be a divine kingdom or church.

(D) ISAIAH 2: 2.

13. The house of God in the last days.
14. It was to be established in the top of civilization.

15. All nations were to flow unto it.

(E) ISAIAH 18:1 to 3.

16. An ensign of God is to be set up.

17. It was to be on America.

18. After the steamboat crossed the ocean.

19. Just before the harvest of the world.

20. To go to the Jews and not from them.

(F) ISAIAH 5:26 TO LAST.

21. An ensign is to be set up at the end of the earth.

22. Afar off.

23. Among the Gentile nations.

24. Not among the Jews.

25. After horses with wheels could carry the people.

26. Travelers not to grow weary.

(G) ISAIAH 11:11.

27. The Jews to be gathered the second time.

28. Time 1853.

29. An ensign established just before that time.

30. To be gathered from all nations.

31. Not from the Babylonian captivity.

(H) ZECHARIAH 2:1 TO 3.

32. Jerusalem is to be rebuilt.

33. Without walls.

34. A young man is to announce it.

35. An angel is to inform him.

(I) MALACHI 3:1 TO 4; 4:5, 6.

36. John the Baptist is to come.

37. Just before Christ's second coming.

38. The object is to benefit both the fathers and their children.

39. It was also to bless the Jews and all Israel.

(J) ACTS 3: 20, 21.

40. A restitution of all things.

41. Which had been spoken of by all the holy prophets.

42. In the age when Jesus was to reappear the second time.

(K) EPHESIANS 1: 10.

43. A latter-day dispensation.

44. It was to be in the fullness of times.

45. It was to accomplish the gathering of all things in Christ, both in heaven and earth.

(L) JOEL 2: 21 TO 31; ACTS 2: 16 TO 20.

46. Palestine to again yield her fruit.

47. Afterward there were to be prophets.

48. Sun to be darkened and moon to be as blood.

49. Wonders in heaven and in earth, blood, fire, and pillars of smoke.

50. Spirit to be poured out on all flesh as a final result.

There are other texts referring to this same subject such as Zechariah 14: 7 and Psalms 85: 10-12, but we have introduced sufficient to show that God has reserved a special work for the last days. Place, time, and conditions all being so plainly pointed out that we can not escape from the conclusion that Joseph Smith was the one chosen of God to do that work. We have proven, too, that God has borne testimony of his calling by sending the former and

latter rains on Palestine, and also by gathering the Jews to their fathers' land. As the disciples of Christ proved his divinity by the fulfillment of prophecy, so we have used the same weapon in favor of Mr. Smith's calling and the "dispensation of the fullness of times."

We have noticed:

1. That many prophecies of Scripture show very plainly that the Lord was to set up his church in the last days somewhere between 1819 and 1853 at the end of the earth or on the land of America.

2. That an angel of God visited Joseph Smith and authorized him to establish again the ancient church of God.

3. That the Lord acknowledged the work by signs following all who are worthy.

4. That it is not a new faith, but the old restored.

Unlike the reformers, who assumed authority to build churches, Mr. Smith was divinely appointed to do his work. Instead of having a secular church, then,—a church of man,—we present to the reader a divine one restored.

The Bible speaks of this kind of a church, but knows nothing of a reformation only as a preparatory step for a greater light which was to follow them.

It matters little with God as to whether man will close his eyes against these facts or not. Our belief or disbelief will not alter them, neither will it alter the Lord's plans. We must learn to face the facts and order our lives accordingly. The door is open, he who will enter in may do so, and those who will not are at liberty to do as they please. We may sug-

gest to the reader that he make this a matter of solemn prayer. Surely He will hear those who earnestly ask him. God is unchangeable and is as willing to hear his younger girls and boys as the older ones, and may we suggest, that he is as willing to answer, too.

Indeed, before you have asked him he has already answered you, for in 1830 the word of the Lord came to his servant, and a part of it is direct to you:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, Hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people [see Acts 3: 22, 23]; for they have strayed from mine ordinances [see Isaiah 24: 1-6], and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol,

which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, Jr., and spoke unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets.—Doctrine and Covenants 1: 1, 3, 4.

From this we see the Lord acknowledged the work of Joseph Smith and called upon the world to hearken.

That the last vestige of doubt may be removed we suggest a few more thoughts, calling attention again to that excellent article in the *New York Arena*, only more fully:

It is also true and demands special emphasis that God is ever the same, that revelation is continuous and eternal, that inspiration is given in all ages to all who meet the conditions, . . . and that the Holy Spirit has been given from the time of the first man, and in equal degree to all who have equally opened their hearts to him.

Again on page 189:

The idea, then, of God's immediate, eternal, and inspiring presence ought to be preached and emphasized. By preaching otherwise, the race has been robbed of a glorious hope, civilization has been retarded, and tradition has usurped the throne of reason.

We do not look upon Joseph Smith as it is reported of us, for it is said, "he as prophet was entitled to all obedience," and "our faith compelled us to accept everything he said." Nothing could be farther from the truth. We accept the Bible as a rule of faith and practice, and could not, therefore, accept anything that is not in harmony with that. We could not fol-

low any man further than he followed Jesus Christ. Nor did any of Joseph Smith's teachings advise any one to do so. He was as subject to the law as any one in the Church. He was neither king, governor, or ruler of the Church, but its servant. Under the regulations of the church government he could not have ruled the Church at will if he had desired to do so, for the simple reason that the presidency of the Church consists of three persons holding equal authority, of which number Joseph Smith was but one, therefore there were two others besides himself who must be consulted and consent obtained. Paul says, "Let the prophets speak two or three, and let the other judge."—1 Corinthians 14:29. When, therefore, the Holy Ghost inspired Joseph Smith to speak it must be judged and tried by others, not only his two associates but also the entire Church, for, as we shall presently see, "all things in the Church were to be done by common consent." As God is unchangeable no communication would be received if not in exact harmony with the word of God in other ages. Hence one of the fundamental principles of the true Latter Day Saints is, "The right to preside only by consent of the governed." Also the right of the Church as Paul understood it for others to judge of what was revealed to the prophet. This is proper, for the Holy Spirit is given to every worthy member in the Church and they have a right to exercise its gifts or rather to receive of its gifts for their protection. It is according to the promise of the Savior: "He shall receive of mine, and shall show it unto you."—John 16:14.

If our enemies who misrepresent us had only read a

few of Joseph Smith's communications to the Church, they would have discovered this statement: "All things shall be done in the Church by common consent." And had they read further they would have found that same statement repeated time and again. We look upon Mr. Smith simply as a man, no more perfect than many others, yet at times receiving the gifts of the Spirit of God for the good of the Church whose servant he was as well as the servant of God; asking the will of God for the Church, giving the will of God to the Church.

To establish the thought more fully that the Holy Spirit is for all who are worthy to obtain it we refer to the New York *Arena* again, pages 190 and 191:

So long as they appeal to the inspiration of the past for all authority, disclaim any right of their own to speak in the name of Jehovah, teach that revelation is finished and sealed up, so long they will go halting and their words be well nigh powerless. While they need not assume a boastful spirit, yet they should have wrought within their souls a conviction of the truths they utter, should feel that these truths are from God and that in expressing them they speak for God. They should, moreover, teach the possibility of present-day prophets and prepare the people to receive them. Let this be done, and then, when a new prophet arises, he will be quickly understood. . . . To-day the cry comes to the clergy of America as never before, Prepare ye the way of the Lord.

One would almost think from this reading that the writer was a Latter Day Saint, but such is not the case. He perhaps never met one. But his reasoning is logical and sounds like truth as taught by the New Testament writers. Understanding the nature of man and anticipating the times in which we live, he proceeds to point out what might be expected if a

new prophet should arise, and in doing so he tells the story of Joseph Smith as represented by his enemies. He continues:

But in making the transition from the old way to the new [new, because the old has been forgotten], there are some practical difficulties to be overcome. The utterances of new truth invariably bring the cry of "heresy." The honest preacher will be charged with skepticism, even infidelity. The professed friends of truth will do all they can to destroy his influence, if not by argument, by the use of opprobrious epithets.

He then quotes Bishop Wilberforce as follows:

You need boldness to risk all for God; to stand by the truth and its supporters against man's threatenings and the Devil's wrath. You need a patient meekness to bear the galling calumnies and false surmises with which, if you are faithful, that satanic working which, if it could, would burn your body, will assuredly assail you daily through the pens and tongues of deceivers and deceived, who under a semblance of zeal for Christ, will cover or distort your words, misrepresent your motives, rejoice in your failings, exaggerate your errors, and seek by every poisoned breath of slander to destroy your powers of service.

So it was with Joseph Smith. His enemies have done all that the Bishop anticipates and more. The clergy were his bitterest opposers. He was misrepresented, misunderstood, and maltreated by religious zealots. Their words and their writings have crept into the literature of to-day and many thousands who honestly believe they know the man, know only a man of straw.

He was not infallible. No prophet ever was. When not inspired (and no prophet was ever inspired only at times) he was like other uninspired men, and his words worth no more than others, only for the wisdom they contained. When inspired he was as other

inspired men. Inspiration does not indicate infallibility in the man speaking. As stated in the *Arena*: "It will be a great day for the human race when it is freely admitted that infallibility is not the necessary logical consequence of inspiration."

God can use fallible instruments through which to speak his infallible word. Inspiration therefore does not indicate infallibility in the man through whom God speaks, but the words spoken.

The evidences when properly weighed, prove beyond dispute that he was a man inspired of God, to open up the last dispensation for the good of his fellow man without fear or favor from any; doing the bidding of God, leaving the result with him as do we.

CHAPTER VIII.

PROPHECY ON THE REBELLION—CONCERNING INDIAN MASSACRES—STEPHEN A. DOUGLAS—HIS OWN NAME—HIS OWN DEATH—EARTHQUAKES, TEMPESTS, TIDAL WAVES, AND GENERAL UNREST EVERYWHERE—CONCERNING BRIGHAM YOUNG—SAYINGS OF JOSEPH SMITH—"A FAITHFUL FRIEND TO VIRTUE, A FEARLESS FOE TO VICE"—PHRENOLOGICAL INDICATIONS—ON FREEING THE SLAVES—ON ESTABLISHING NATIONAL BANKS—ON STATE RIGHTS—ON TEMPERANCE.

BELOW we give a few of the many prophecies of Joseph Smith, of things both within and out of the Church.

Of the many prophecies given by Joseph Smith, one given December 25, 1832, reads as follows:

(A) THE REBELLION.

Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass also, that the remnants [Indians] who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and

earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation, and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen.

Concerning this event Joseph Smith wrote January 4, 1833, thirteen days after the revelation was given, to Mr. N. E. Seaton, editor of a newspaper at Rochester, New York, as follows:

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation.

April 3, 1843, he declared publicly that he had been shown concerning the war and where it would begin. The statement is as follows:

I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of Man, will be in South Carolina (it probably may arise through the slave question). This a voice declared to me while I was praying earnestly on this subject December 25, 1832.—Mormonism, by Elder Hyde, p. 174.

Let it be remembered that Mr. Hyde was an enemy of the Latter Day Saints and wrote a book against the Church, and in order to prove that Joseph Smith was a false prophet referred to this revelation. His book was published in 1857.

Many persons have tried to show that this revelation was written since the war to suit the facts, but their effort in this direction only makes the truth more apparent. The revelation was published as far away

as Liverpool, England, as early as 1851, in a pamphlet entitled *The Pearl of Great Price*, many copies of which are yet extant.

Ann Scott Davis, who died recently at Lyons, Wisconsin, had the original manuscript in her possession in the winter of 1838-39 and carried it concealed about her person. Her testimony appeared a few years ago in a magazine published by the Church, called the *Autumn Leaves*. James Mulholland was Joseph Smith's private secretary, and during the persecution which arose in Missouri; partly, no doubt, because the people of that State who were slaveholders feared the Latter Day Saints would free or try to free their slaves, it was thought best by Joseph Smith to give the manuscript to his secretary, who in turn placed it in the hands of his sister-in-law, Ann Scott.

We wish here to digress a little long enough to notice the thought that the "Latter Day Saints would probably free the Missouri slaves." While the Latter Day Saints were wholly and entirely opposed to slavery, and doubtless in private often opposed it when talking with their neighbors, yet they made no public effort at that time to liberate them only such as they owned themselves. From the first the Church has denied that they had any intention of the kind, because slavery was then sanctioned by the constitution in certain States, Missouri being one of them. The members of the Church were very careful to observe the law of the land, and more especially on this point when they lived in a slave State. One of the articles of faith reads:

We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with, or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.—Doctrine and Covenants 112: 12.

This exhibits much wisdom on the part of the Church, that they would abide the law of the land until such time as God saw fit to overthrow that which was so manifestly wrong. They could not do otherwise. Nor did they, though their hearts were often pained to see human beings in servitude to their fellow man. It was doubtless this painful sight that caused Joseph Smith in the greatness of his heart and in compassion for the slaves to “pray earnestly over the matter” on December 25, 1832, and it was then that the Lord revealed unto him the foregoing information. It will be remembered that but a few years before that South Carolina had sought to withdraw from the Union but was compelled by law to abandon that idea. It has been said that it took no inspiration to tell that “slaves would rise up against their masters,” but the reader will notice that at that very time the matter had been settled by constitutional law and it was not likely that one little State should again rebel against a great nation. Slaves rising up against their masters may also include the Cubans, the Filipinos, the Boers, and even the laboring men in our own country to-day. Or, it may even

include the money men who are in bondage to the unions.

Returning to the main point, let us notice how the Saints were misunderstood on the slavery question and incidentally observe that there probably was such a revelation.

The following from *Zion's Ensign* of September 30, 1897, taken from the *Kansas City Journal*, of September 20, 1897, proves my conclusion correct as to the reason why the Saints were driven from Missouri:

SIXTY-YEAR-OLD PAPER.

LEXINGTON, Missouri, September 20, 1897.—Doctor Minos Adams, of Lexington, lives in a house that once belonged to Miss Elizabeth Aull, the founder of the seminary of that name in Lexington. A few days ago he found in the attic a newspaper dated June 30, 1836, called the *Far West*, edited by Peter H. Burnett (afterward governor of California). Its place of issue was Liberty, Clay County. It was a copy that belonged to James Aull, who was afterward murdered in his store in Chihuahua by Mexicans. There is an account of a public meeting, held to warn the Mormons that if they do not leave Clay County "civil war was inevitable." Among the reasons given are the following: "They are Eastern men, whose manners, habits, customs, and even dialect, are essentially different from our own; they are nonslaveholders, and opposed to slavery, which in this peculiar period, when abolition has reared its deformed and haggard visage in our land, is well calculated to excite deep and abiding prejudice in any community where slavery is tolerated and practiced." The chairman was John Bird, who was called on motion of Doctor Woodson J. Moss; the secretary was John F. Doherty, called on motion of Colonel William T. Wood. On motion of Colonel William T. Wood the preamble and resolutions were unanimously adopted. Now known as Judge Wood, brother of the late Doctor Joseph Wood, the eminent physician of Kansas City, William T. Wood is still living in Lexington, partly paralyzed. Miss Ryland, a granddaughter of Governor Burnett, is at this time visiting in Lexington.

This indicates very plainly the feelings of the Missouri people. By this it will be seen that they misunderstood the Church in that as well as other things. Their feelings grew more and more bitter and finally after manipulating elections and the legislature, expelled from the State by force of arms and by order of the governor those who had done them no harm nor had any idea of doing so. However, because of this feeling on the part of Missouri, many men, women, and children lost their lives, much property was burned or destroyed for the very same reason that so many lost their lives in the Rebellion twenty-two years after.

All of this indicates that such a revelation existed among the Saints long before the Rebellion. It was published in Washington, District of Columbia, in 1853, by O. Pratt. Also Mr. Beadle and others who opposed the Church referred to this prophecy to show that Mr. Smith was a false prophet. But the war did come, it did begin in South Carolina, and slaves did rise up against their masters.

To answer whether it was generally thought at that time that war would come of the slavery question we wish now to show from probably the best authority in America on Congressional matters, that between 1829 and 1860 the idea of secession was little thought of, but during that time, yes, in 1832, when everybody thought South Carolina would not again attempt to secede, Joseph Smith and his people continued to assert that war was inevitable and that the slaves would be freed.

Let us hear what the Honorable James G. Blaine has to say with regard to whether it was thought in

the United States that war would come of it. We copy the following from *Twenty Years of Congress*, volume 1, page 21:

With the settlement of the Missouri question the antislavery agitation subsided as rapidly as it had arisen. There was a second surprise to thinking men. The result can, however, be readily explained. The Northern States felt that they had absolutely secured to freedom a large territory north of Missouri. The Southern States believed that they had secured an honorable understanding—outside and beyond the letter of the law—that new States south of the Missouri line could be admitted with slavery if they desired. The great political parties then dividing the country accepted the result and for the next twenty years no agitation of the slavery question appeared in any political convention or affected any considerable people.

From page 25, same volume, we copy: "It was plainly seen that in a large majority of the free States the Abolitionists had as yet (1840) made no impression on public opinion."

And again from page 110, same volume:

The year 1853 was politically as quiet as Monroe's era of good feeling, and when Congress came together in its closing month, the president dwelt impressively upon the danger we had passed and upon the blessings that were in store for us. With high praise of the compromise legislation of that year he said: "It had given renewed vigor to our institution and restored a sense of repose and security to the public mind." These words were addressed to the Congress on the fifth day of December, 1853, and it would be uncandid to deny that even in the South were heartily approved by a large majority of the people, perhaps by a majority in every State.

Although the slavery question had "subsided as quickly as it arose," and although in 1840 the Abolitionists had made no impression on public opinion, and although a sense of repose and security had been restored to a large "majority in every State,"

yet notwithstanding the thinking men in this country had really thought three times that the slavery question was settled, Joseph Smith had said in effect three times that it *was not* and would not be until the Southern States should be divided against the Northern States and slaves should rise up against their masters. Let the old soldiers answer whether this prophecy was fulfilled or not.

(B) INDIAN MASSACRES.

One point in the above deserves notice under a separate heading and that is the Indian massacres. The language of the prophecy is as follows:

And it shall come to pass also, that the remnants who are left of the land [i. e., the Indians] will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation.

Many Indian massacres had occurred previous to 1832, when this prophecy was given, but none of any importance since, except the one in Minnesota during the Civil War. No other one in the history of our country could well compare with it in extent and severity, which cost the Government and individuals twenty-five million dollars. According to the prophecy the negroes were marshaled for war, but the Indians marshaled themselves.

In a little booklet published by George Welsh, commissioner of immigration of Minnesota, and distributed at the recent Corn Show in Omaha, Nebraska, is the following on page 5:

In August, 1862, while our strong men were away on Southern battle-fields, unexpectedly and without a moment's warning came an outbreak of the Sioux Indians. Helpless women and children were murdered, homes were robbed and

burned, and the story of the terrible massacre makes the saddest pages in Minnesota's history. About eight hundred settlers were murdered before the authorities could quell the outbreak, but vigorous action resulted in the capture of over two thousand Indians, of whom thirty-eight were hung at Mankato on December 26, 1862.

A writer in *Indian Massacres*, quoted by W. W. Blair in *Joseph the Seer*, page 187, describes that scene as follows:

From the landing of the Pilgrim Fathers on the rock-bound coast of New England, in the winter of 1620, until their descendants had passed the center of the continent, and reached the lovely plains of Minnesota, no exhibition of Indian character had so afflicted and appalled the souls of humanity as the fearful and dreadful massacre perpetrated by them in August, 1862.

Let the thirty thousand inhabitants that fled for their lives at that time answer whether or not Joseph Smith was a true prophet. What bloodshed might have been avoided if those then living in Indian countries could have given heed to the word of the Lord through Joseph Smith!

(C) CONCERNING STEPHEN A. DOUGLAS.

While Stephen A. Douglas was district judge in Illinois, before he was elected to Congress, Joseph Smith prophesied the following concerning him:

He is a giant in intellect, but a dwarf in stature, that he would yet run for president of the United States, but that he would never reach that station; that he would occupy a conspicuous place in the councils of the nation,... and that in his place he would introduce and carry out some of the most gigantic measures in the history of the nation.... Did he not get Andrew Jackson's fine remitted by law, a thing that was by all considered impossible? Did he not introduce the bills for the covering of Illinois with railroads, without one cent of expense

to the general government? Under his management, were not the Illinois bonds raised from a condition nearly worthless to a value nearly par with currency? Did he not rule in and through the state of Illinois, work and carry out its destiny for twenty consecutive years, more than any and all other men together? Was he not always one of the greatest men in the senate? Did he not do more for the line of compromise on slavery than any other one man? . . . Did he not run for president and get defeated?—Palmyra to Independence, pp. 313, 314.

Let the reader answer the above questions according to the facts and determine for himself whether Joseph Smith was a true prophet.

(D) HIS OWN NAME.

Among other things, he said: "My name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people."—Church History, vol. 1, pp. 12, 13.

Will the reader say this prophecy has not been fulfilled? Let him travel the world over and let him see for himself that Joseph spoke the truth, and then decide which class he will join.

(E) HIS OWN DEATH.

On parting with his wife at Nauvoo when he was falsely arrested and placed under strong protection by Governor Ford to guard him until after the trial, he told her that he would never see his family again—that his work was done—that he was going to rest—that the Church would be broken up and scattered, and instructed her to remain with the family at Nauvoo, or take them to Kirtland, Ohio. (See Joseph the Seer, p. 192.)

We have no need to show how all this was literally fulfilled. The most casual reader is sufficiently acquainted with the facts to see their complete fulfillment.

(F) EARTHQUAKES, TEMPESTS, TIDAL WAVES, AND GENERAL
UNREST AMONG THE PEOPLE.

In December, 1832, he prophesied to the elders of the Church that after they had borne testimony of the truth, and where they had been rejected God would send his testimony in the following manner:

After your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people.—Doctrine and Covenants 85: 25.

Almost every daily paper published in the last fifty years has contained one or more testimonies of the truthfulness of this prophecy. We therefore deem it unwise to make further comment than to say, if the reader has not noticed these things heretofore his time might be profitably spent by noting the number of earthquakes, tempests, tidal waves, and the general unrest, both in earth and sky, in the future.

(G) HIS PROPHECY CONCERNING BRIGHAM YOUNG.

SAN BERNARDINO, California, February 4.

Joseph Thorn, a resident of San Bernardino, California, being duly sworn, deposes and says: "I was personally acquainted with Brigham Young, late president of the Utah Mormon church, and knew him when both he and I were living in Nau-

voo, Illinois, and I heard Joseph Smith, Jr., at a public meeting in a grove east of the Temple in Nauvoo, when he had been reproving said Brigham Young for taking and using for his own private purposes church money without authority, say of him, 'If Brigham Young ever leads this Church he will lead it to hell.' This he said with great emphasis.

"JOSEPH THORN."

Sworn and subscribed to before me at San Bernardino County, California, this fourth day of February, 1884.

E. H. MORSE, Notary Public.

To Whom it May Concern: Know ye that I, David Dixon, now resident at Riverside, San Bernardino County, California, was personally present at a public meeting in Nauvoo, Illinois, before the building of the Temple; and there and then saw and heard the Prophet Joseph Smith while preaching, raise his hand (pointing to Brigham Young who was in the stand with him) saying: "Talk about leading this Church; here is Bro. Brigham, if he ever leads this Church, he will lead it to hell." There were more than a thousand people at the time; several of whom, I, David Dixon, know are now living and heard him say it.

DAVID DIXON.

In witness whereof, I have hereunto set my hand, and affixed my official seal, at my office in the county of San Bernardino, California, on this twenty-ninth day of December, 1883.

W. W. SMITH, Notary Public.

—*The Salt Land Heresies*, pp. 22, 23.

We have not space to give others of Joseph Smith's prophecies, of which there are many. As we said at the beginning, we can only hope to merely introduce this subject to the reader. We think, therefore, these few will suffice. Of the hundreds of his prophecies of things both in and out of the Church, all have been fulfilled, or will be in their time.

SAYINGS OF JOSEPH SMITH.

"God requires the will of his creatures to be swallowed up in his will."

"After all that has been said the greatest and most important duty is, to preach the gospel."

"Equal rights and privileges is my motto and one man is as good as another if he behaves himself as well, without regard to distinction of any official nature."

"God will not acknowledge that which he has not called, ordained, and chosen."

"Oh my God! How long will this monster intemperance find its victims on earth? Methinks until the earth is swept with the wrath and indignation of God, and Christ's kingdom becomes universal. O come, Lord Jesus, and cut thy work short in righteousness."

"It signifies then, that the ordinances must be kept in the very way God has appointed."

"Tyranny, usurpation, and to take men's rights, ever has been and ever shall be banished from my heart."

"I love friendship and truth."

"I love virtue and law."

"I love the God of Abraham, Isaac, and Jacob."

"I care not for man."

"I speak boldly and faithful and with authority."

"God Almighty is my shield."

"I shall not be sacrificed until my time comes, and then I shall be offered freely."

"I thank God that I have the honor to lead so virtuous and honest a people."

"I am a faithful friend to virtue and a fearless foe to vice."

"Make honor the standard with all men."

"Be sure good is rendered for evil in all cases."

“Intelligence is the pathway to God.”

“Seek wisdom from the best books.”

“The best of books says, ‘God has made of one blood all nations.’ ”

CHARACTER SKETCH OF JOSEPH SMITH.

Character sketch of Joseph Smith, as given by Professor Hugo Campbell, Toronto, Ontario, October 4, 1897, from a photograph placed in his hands by Elder Fred Gregory. Sketch was made without knowledge who the original of the photograph was.

If the picture is true and not flattering, as steel engravings often appear to be, the person must have possessed much more than ordinary mental power and brilliancy. The perceptive faculties are very prominently marked. Ready cognizance of facts; scholarly talent; a retentive memory and brilliant descriptive power, are qualities for which he should be distinguished. The head shows breadth enough to give much energy and force of character. Opportunity, education, and circumstances might make of him an orator and statesman. He possessed wonderful persuasive power; such a one could lead, influence, and impress the minds of others. He has much character; a high wrought organization; fine quality; can be extremely tender, gentle, kind, and affectionate, or stern, according to circumstances; but the natural leanings are much in the direction of the good and the true.

If such a nature is redeemed and devoted to the service of the truth, the good results would be far reaching. Only the worst of circumstances with treachery on the part of those he has trusted, could make him a bad man.

At the age when this picture was taken, the lines in the face are not so deeply marked as to show clearly the direction given to the faculties. Such a one requires only favoring environment to become a remarkable man and a power for good. If good, then very good and brilliant; for he is highly gifted mentally. He possesses wonderful social magnetism and is able to make his influence extensively felt. He resembles his mother and

possesses much of her intuitions and instincts. The musical faculty is not easy to read in a picture; so far as can be seen, it should be of a high order, and his tastes are decidedly literary and artistic.

The phrenological examination of Professor Campbell is in harmony with what the coworkers of the latter-day Seer have claimed for him.

AGAINST CHURCH AND STATE UNION.

Congress with president as executor is as almighty in its sphere as Jehovah is in his.

I have of late had repeated solicitations to have something to do in relation to the political farce about dividing the country, but as my ideas revolt at the idea of having anything to do with politics, I have declined in every instance having anything to do on the subject. I think it would be well for politicians to regulate their own affairs. I wish to be left alone that I may attend strictly to the spiritual welfare of Church.—Joseph the Prophet, p. 417.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.—One of the articles of faith written by Joseph Smith.

HOW TO FREE THE SLAVES WITHOUT THE LOSS OF BLOOD.

He advised in 1844 that the slave States “abolish slavery by 1850,” and “pray Congress to pay every man a reasonable price for his slaves.”

He further said: “Break off the shackles from the poor black man, and hire them to labor like other human beings.”—*Times and Seasons*, vol. 5, p. 532.

In a book entitled *Figures of the Past*, page 397, is the following by Josiah Quincy, from which book we have quoted before:

Smith recognized the curse and iniquity of slavery, though he opposed the methods of the Abolitionists. His plan was for the

nation to pay for the slaves from the sale of the public lands. . . . It might be worth while to remark that Smith's plan was publicly advocated eleven years later by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on a question of slavery, Mr. Ralph Waldo Emerson declared that it should be met in accordance "with the interest of the South and with the settled conscience of the North. It is really not a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indian slaves." He further says that the "United States will be brought to give every inch of their public lands for a purpose like this." We, who can look back upon the terrible cost of the patricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader [Joseph Smith] who had committed himself in print, as well as in conversation, to the same course in 1844. If the atmosphere of men's opinions was stirred by such a proposition when war-clouds were discernible in the sky, was it not a statesmanlike work eleven years earlier, when the heavens looked tranquil and beneficent? (See Joseph the Seer.)

NATIONAL BANKS.

Long before the United States saw the necessity of establishing national banks in every State, Joseph Smith advocated such an idea. In a book entitled *Joseph the Seer*, page 197, we find the following as the words of Joseph Smith and the comment of the writer of that book: "For the accommodation of the people in every State and Territory, let Congress show their wisdom by granting a national bank, with branches in each State and Territory . . . and the bills to be par throughout the nation. The country will then be full of money and confidence."

Of the above the writer comments as follows: "Our nation was forced to come to this at last, but Joseph had this wisdom many years in advance of the wise men of the nation as he did upon many other questions. . . . Nothing short of the Spirit of God, by revelation and prophecy, could impart such facts and information, and so plainly make known the future."

OF STATE RIGHTS.

The prophet then talked of the details of government. He thought that the "number of members admitted to the Lower House of the National Legislature should be reduced. A crowd only darkened council and impeded business. A member to every half million population would be ample. The powers of the President should be increased. He should have authority to put down rebellion in a State without waiting for a request of any governor, for it might happen that the governor himself would be the leader of the rebels." It is needless to remark how later events showed the executive weakness that Smith pointed out—a weakness that caused thousands of lives and millions of treasure.—Josiah Quincy, in *Figures of the Past*, p. 399.

OF TEMPERANCE.

In a revelation given to the Church by Joseph Smith on Wednesday, February 27, 1833, we find the following:

Behold, verily thus saith the Lord unto you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing

of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly.—Church History, vol. 1, p. 279.

The “Good Templars” and “Woman’s Christian Temperance Union” are lauded to the skies, most of which they are worthy, but what shall we say of Joseph Smith and his people who were far in advance of those societies both in time and matter? In 1833 when the ministers generally thought they could preach better when aided by a little liquor, and the people thought so, too, Mr. Smith and his people came out squarely against it and stood for total abstinence.

CHAPTER IX.

FROM THE "IOWA STATE REGISTER"—"COUNCIL BLUFFS GLOBE"
—"LUCAS LEDGER"—"MISSOURI VALLEY NEWS"—"INDE-
PENDENCE SENTINEL"—"INDEPENDENCE PROGRESS"—"KAN-
SAS CITY STAR"—"KANSAS CITY TIMES"—"PLAIN DEALER"
—"CLEVELAND HERALD"—CHIEF JUSTICE ARMOUR, CANADA
—"EVENING NEWS," SYDNEY, AUSTRALIA—THE SMOOT INVE-
STIGATION—CONCLUSIONS.

WE GIVE below a few clippings from comparatively fair newspapers which dare to state the facts as they know them. We could fill many pages with clippings now in our possession, but these will suffice. They are not the best we have, but they are about the average. If the reader will notice closely he will scarcely live a year without seeing many such. We give these clippings from places where the headquarters and centers of the Church are located, so that the reader may see what the Latter Day Saint faith is at home and where it has an opportunity to develop its principles. By these the reader will discover the scope of liberality, the holiness of life, the freedom from political bias and religious tyranny. Why, then, should a society that stands for freedom of thought, breadth of education, and the "survival of the fittest" in all things, be so vigorously opposed? The Reorganized Church claims the distinction of maintaining the only nonsectarian college maintained by any church in the country. This ought to be sufficient proof to any one that the Church stands for education, and being a nonsectarian school is suffi-

cient answer to the old assertion that Latter Day Saintism means tyranny. The Reorganization is but following out the teaching of Joseph Smith in this matter. Let the reader judge of his character by the work of this school—Graceland College, of Lamoni, Iowa.

IOWA.

The Reorganized Mormon Church under President Smith not only refrains from indorsing polygamy, but is perhaps the most alert and active enemy that the abomination has. As a church under this president, it is as much entitled to recognition and public favor as any of the many churches of the day, so far as honesty of purpose and action are concerned.—*Iowa State Register*, March 20, 1887.

From the same paper, October 17, 1892, we copy the following:

The fact is it would be impossible to have a more quiet, devout assemblage than has occupied the grove on the hill for the last sixteen days.

This was written of a Latter Day Saint reunion held on the hill at Logan, Iowa, about that time. The following appeared in the *Council Bluffs (Iowa) Globe*, October 13, 1892:

At Logan to-morrow the Latter Day Saints will decide upon the next place of meeting for next year. About fifteen thousand people attended the meeting at Logan, and it will be seen that the city that secures the meeting captures a big prize. Council Bluffs will make an effort to have the next meeting held here. The Chautauqua grounds are especially fitted for such, and the city could easily care for this large assemblage. The people of Council Bluffs will gladly welcome them and the *Globe* bespeaks for them a generous and kind treatment in the event of their coming. The Latter Day Saints can rest assured that if they honor Council Bluffs by holding their next annual reunion here,

and it is an honor to the city to be the scene of the meeting of such a body of respectable citizens, they will be given the best of treatment.

The following concerning the same gathering was published in the editorial columns of the *Missouri Valley News*:

These Latter Day Saints in camp in our county for their annual harvest of souls, point with pride to their open creed as evidence of their true Christian spirit, and the world can not but say: "Ye have done well, abide with us." Their devotions are genuine. Their moral lives of the best. Their presses are messengers bearing good tidings. Their loyalty leads them to place the national colors over their holy altars. . . . Tried by these signs the Latter Day Saints are worthy of a welcome as one of the forces that will at times hold high the starry banner, honor the powers that in creating it, gave them a home where freedom of conscience is the keystone of all liberty, of all Christianity, and of all civilization.—Palmyra to Independence, pp. 298, 299.

The *Lucas Ledger* of June 27, 1902, contains an account of the recent Lamoni Stake conference held at Lucas, Iowa. The write-up is good and fair. Among other things the *Ledger* says in speaking of the Saints:

These people are earnest and unflinching in their efforts to uphold moral principles and right living with all mankind.

MISSOURI.

The Reorganized Church of Latter Day Saints is holding an annual conference of the world here at the present time. . . . The people who have come have the appearance of honest, zealous, faithful men, engaged in what they conceive to be the propagation of great truths that have been confided to their care and been made their special responsibilities. They teach the cardinal virtues of the Christian religion and such as the orthodox churches hold and believe. They claim a new revelation and that the day of special revelation is not past. They invite investigation and are open and candid in their lives and conduct.

It is no longer excusable to charge upon the Reorganized Church, sympathy with the polygamists. They regret the Salt Lake dogma with loathing and disgust, and teach and keep the marriage relation as sacred as other Protestant people. The sobriety of the Mormon people of this community and their testimony against all forms of dissipation does them great honor and ought to silence the tongue of ignorant criticism.—*Independence* (Missouri) *Sentinel*, April 7, 1888.

From the *Independence* (Missouri) *Progress*, for October, 1897, we clip the following:

It is not the province of the *Progress* to engage in any sort of religious discussion or controversy, but right is right and hurts no one. There is over the world a misapprehension of the people called Mormons here in Independence. They do not relish the name of Mormon although they accept the Book of Mormon as a part of Holy Writ. They prefer to be called Latter Day Saints of the Reorganized Church of Jesus Christ. They call themselves Saints for short. They are bitterly antagonistic to the Mormons of Utah. The Mormons of Independence believe in Joseph Smith but not in Brigham Young, whom they detest as an apostate and despise as a deceiver. When Joseph Smith was killed, the Mormon Church broke into fragments. The ambitious Brigham Young got a following and went to Utah where he perverted the original doctrine, introducing among other unholy practices that of polygamy, utterly denounced by all Mormons at Independence. The Mormons in this city are a quiet, orderly, industrious people, enjoying the good opinion of their Gentile neighbors, from whom they differ mainly in their acceptance of the Book of Mormon. Of course there is not the slightest fellowship between the communicants of the Mormon Church and those of other churches here, but as neighbors there is no friction. The Mormon children in the public schools reflect excellent home training. The Saints here are good citizens and no objection could be alleged against them save their adherence to the Book of Mormon, regarded by all except Mormons as a work of fiction.

The following from the editorial columns of the daily *Kansas City Star*, for February 9, 1898, will be

read with much satisfaction by every one who possesses a sense of justice and a love for truth:

Joseph Smith, president of the Church of Latter Day Saints of Jesus Christ, lately took occasion to deny in the most solemn manner, as he has often done before, any responsibility on the part of his father, "Joseph the Seer," for the doctrine of polygamy as held by the Mormon Church in Utah. He states that it was not until eight years after his father's death that the doctrine and the practice of plural marriages was introduced. President Smith speaks in this matter not from tradition and a desire to vindicate his father's memory, but from recollection of the constitution and practice of the original Mormon Church in his youth. His high personal reputation and sincerity of character, well established in the communities where he has lived all his life, should lend weight to his words.

We take the following from the *Kansas City* (Missouri) *Times*, April 11, 1898:

CREED BASED ON THE BIBLE.

Easter Sunday was not observed at the Latter Day Saints' conference in Independence [Missouri] further than to incorporate an anthem and a few extra numbers in the song service. The chief event, both with the attending members and visiting strangers, was the address of the forenoon, delivered by Joseph Smith, chief of the presidency of three and head of the Church. This is the first time that the most distinguished of all of the officials had spoken publicly at any length since the opening of the conference, and the interest taken in his address was evidenced by the fact that a count made as the audience was dispersing showed that nearly one thousand eight hundred persons had heard him. Elder Smith's address was not in the nature of a sermon, partaking more of a general talk upon the doctrine and practices of the Latter Day Saints' religion. Though about seventy years of age, Joseph Smith has the appearance of a man fifteen years younger, is hale and hearty, and a forceful speaker. Regarded as a prophet and infallible [this statement is untrue] in matters pertaining to the faith, his utterances are listened to as almost gospel by his fellow members.

The president said, in part, that the members of the Latter Day Saints' Church were believers in the Bible, that they believed the Bible more than any other people. He stated that while there were many people and denominations who professed to believe the Bible when it was closed, when it was opened and read to them they were not willing to believe it. He asserted that the Church he represented was the only Church that had followed out the plan of the New Testament in having in it all of the officers mentioned in the New Testament, and which complied with the church of that book as an organization.

Continuing, Elder Smith said that the central idea of the Latter Day Saints' Church religion was Jesus Christ. That he was the basis of their faith, regardless of the Book of Mormon, Doctrine and Covenants, or the claims of divine inspiration of any of its members. He said that efforts had been made to prove him a false prophet, to be shown as an evidence that the Latter Day Saints' religion was wrong, but that his own overthrow would no more affect the Church itself than would the Bible be affected by proving any of the ancient prophets to be false. He stated that the people in the valley of the West (meaning the Utah Mormons) characterized him as a degenerate son of an illustrious father, because he refused to follow them in their iniquitous practices. But that upon the judgment day the Bible, the Book of Mormon, and the Book of Covenants would show the works of the Church and entrance to heaven would be claimed upon these and not upon such practices as polygamy.

In speaking of the claims of divine inspiration held by members of the Church, permitting of revelations, Elder Smith said that in the beginning of the Latter Day Saints' work ministers of other denominations charged the Church with an attempt to add to the Bible by incorporating these revelations with the Holy Writ, and that the Bible stated if any man should add to the prophecy of that book or take one jot away therefrom he should be damned, etc. He said that this was an inconsistency, because the Book of Revelation was not of the Bible [originally], but had been added.

The claim of the Latter Day Saints' Church is not that anything is being added to these revelations, but that they are being

interpreted correctly, as they had never been before and as they were not accepted by the members of other denominations. The realization of the wrongful interpretation had come to Joseph Smith through the visitation of an angel who had stated that the creeds of men were wrong and were an abomination in the sight of the Lord; that he was made to see them in their true light and was instructed to preach the true gospel to all nations of every tongue. His natural conclusions were that if the nations of every race and tongue were to be preached to, they were of a necessity all wrong. Elder Smith asserted that the Bible was simply a history of the power of God that was among his people in the ancient times.

OHIO.

The following from the correspondent of the Cleveland, Ohio, *Plain Dealer*, April 15, 1896, speaks for itself:

To President Smith and the Delegates to the Latter Day Saints' Conference; Dear Sirs and Brothers: As your conference draws to a close and you depart to your many fields of work very soon, I want to at this time thank you for the uniform courtesy and kindness extended to me during my work in Kirtland.

I will ever regard the week just past as one of the brightest in my life. I am not converted to your faith, but I part from you feeling that my life will be better because of the week's association with noble men and women, who are doing an unquestionably good work in uplifting humanity.

I have a vastly different opinion of the Latter Day Saints than when I first came among you. Where you then had, because of my ignorance, an indifferent enemy, you now have a warm friend.

It may be sometime that I can be able to remove from the minds of others many of the false ideas they have of your society. I have in my reportorial capacity been closely associated with the many denominations, and I want to volunteer the testimony that in my judgment you are the nearest to the Carpenter of Nazareth that I have seen.

I have endeavored to make a fair and accurate report of your proceedings, and if I have offended any one I assure him it was purely an accident, and contained naught of malice.

Wishing you a large measure of success in your work of love and sacrifice, I remain,

Yours truly,

GEORGE H. GORDON,
Plain Dealer Correspondent.

The following is taken from the Cleveland, Ohio, *Herald*, April 9, 1883:

A more devoted or conscientious body of delegates never assembled for a like purpose. Nothing can equal the persistency with which the Mormons gathered here denounce the evils of the brethren of the Utah Church. The consciousness that they are continually reproached on that account evidently aggravates them greatly. Said President Smith, to your representative this morning, "We differ from them (Utah Mormons) in almost everything. They are a Theocracy. What they are told to do must be done. With us there is freedom of thought." The Honorable R. P. Harmon in speaking of the ministers present, says, "In intellectual acumen I think they stand above the average clerical assemblies."

CANADA.

The following is taken from the decision of Chief Justice Armour, of Canada:

Chief Justice Armour, and other judges concurring, said: "I have read the evidence over and find nothing contrary to the doctrine of Christ in the teaching of the Reorganized Church of Jesus Christ of Latter Day Saints." "The great trouble is the Latter Day Saints' doctrine is Christian in the highest sense, and the rest of the religious world is opposed to them because they (the Saints) cling so closely to the Bible." "It seems as though it is jealousy, not justice, that moves the action in this case." "These people teach that one man should have one wife only, and they stand by that."—Palmyra to Independence, p. 413.

AUSTRALIA.

The following is from the *Evening News*, Sydney, New South Wales, which needs no comment. It speaks plain and positive:

MORMONS IN AUSTRALIA.

To the Editor of the Evening News, Sir: I read with interest in one of your recent issues a statement under the above caption. Permit me to point out that there are two separate and distinct bodies of Latter Day Saints: The one with headquarters in Utah, U. S. A., (commonly called Polygamous Mormons,) and the other with headquarters in Iowa State, the very heart of America. The latter are known as "Reorganized" Latter Day Saints, and claim to be the original true Latter Day Saintism. They set up the claim of being the first church in all Christendom which sent missionaries to Utah to convert the followers of Brigham Young from the error of their way. In the article above referred to it is remarked that "some of the Christian sects, which at the present day deservedly claim general respect, were originally associated with enthusiasts, whose zeal took the most extravagant and dangerous shapes." The Anabaptists are cited as an example, and the writer then suggests that Mormonism may experience a similar transformation.

It is interesting to know that the Reorganized Church of Latter Day Saints has been contending for the last twenty or more years that originally the Church contained nothing "dangerous," though to other religionists it might have appeared "new" from a doctrinal standpoint. They claim as a fact that not until years after the organization of the Church, and eight years after the death of Smith, was anything hurtful or frightful introduced—and then by Brigham Young, after he led a section away to Utah in the far west of America. The other section repudiated these innovations from the first, and moved right on upon the original principles; but for purposes of property and distinction in print they were compelled to prefix the term "Reorganized" to the name of the Church. If your readers will turn to the "Government Gazette," New South Wales, also "Directory," they will see ministers' names registered under such a head.

A recent high court decision in matters of property in United States, America, sustains the contention made by the original or Reorganized Saints. The line of distinction is being recognized more generally throughout America, and the churches in Australia are hopeful that the facts will be more fully known here at no distant day. Representatives of both churches are now in Australia; but the Brighamites peremptorily refuse to meet the representatives of the Reorganized Church in debate upon the points at issue, which is very suggestive. There seems to be a movement back towards original Mormonism by the apostate section in Utah. The writer met three missionaries from Utah lately, and they stated they were not willing to defend Brighamism. The Reorganized Church claim some credit in having brought about this change of policy. This body claims a membership of over five hundred in New South Wales and Victoria. They have several chapels in Sydney and Newcastle,—and claim that they are here to stay.

Yours,

A. READER.

—Sydney, N. S. W., *Evening News*, September 25, 1897.

AT WASHINGTON.

PROCEEDINGS BEFORE THE COMMITTEE ON PRIVILEGES AND ELECTIONS OF THE UNITED STATES SENATE.

The Chairman.—Is there a denomination or a portion of the Mormon faith called the reorganized church of Jesus Christ of Latter Day Saints?

Mr. Lyman.—There is such a church; yes, sir.

The Chairman.—There is such a church?

Mr. Lyman.—Yes, sir.

The Chairman.—Do you know where is its headquarters; who is at the head of that church?

Mr. Lyman.—Joseph Smith.

The Chairman.—Joseph Smith?

Mr. Lyman.—A son of the prophet.

The Chairman.—And he is a son of the original prophet?

Mr. Lyman.—Yes, sir.

The Chairman.—He is at the head of that church?

Mr. Lyman.—Yes sir.

The Chairman.—Do you know where he resides?

Mr. Lyman.—At Lamoni.

The Chairman.—How does that organization differ from yours?

Senator Dubois.—In what State is that?

The Chairman.—In what State?

Mr. Lyman.—In many particulars.

The Chairman.—No. In what State does he reside?

Mr. Lyman.—In Iowa.

The Chairman.—He is the president of that church now?

Mr. Lyman.—Yes, sir.

The Chairman.—Without going into it generally, in what respect does that organization differ from yours upon the question of polygamy?

Mr. Lyman.—In what respect?

The Chairman.—Yes.

Mr. Lyman.—Why, in every respect.

The Chairman.—They denounce it, do they not?

Mr. Lyman.—Oh, they denounce it; yes, sir, in strong terms, and almost provoke us to defend it sometimes. [Laughter.]

The Chairman.—Yes; they almost provoke you to defend it. That is all.

Senator Dubois.—Also, they do not teach absolute obedience to their leaders, do they?

Mr. Lyman.—How is that?

Senator Dubois.—They do not teach absolute obedience to their leaders?

Mr. Lyman.—I think not. I think they are not very strenuous. Still, I am not very much of a judge of their doctrines.—Pages 460, 461.

The above investigation was held in Washington, in March, 1904, and Mr. Lyman, who was on the witness stand in the Smoot case, is the next in succession in the Utah Church presidency.

The following, written from Washington by Walter Welman and published in the *Chicago Record-Herald*, for March 14, 1904, represents the facts in a clear, concise manner:

The Committee has also been appealed to by other Mormon Churches to take action which shall result in justice to them. It seems that there are several Mormon societies in various parts of the country whose members do not practice polygamy, and who never did. These churches regard the Utah organization as apostate, and the Utah people as cordially hate the others. These monogomist Latter Day Saints are as bitterly opposed to Smoot or any other Utah Mormon sitting in Congress as the Methodists or the Presbyterians or any other Christian people could be. They want Smoot unseated and have not been at all backward in making their wishes known to the Committee. They have informed the Committee that Smoot and every other Utah Mormon who goes through the endowment ceremony has taken an oath which binds him to for ever "follow his file leader" without question or demur. Moreover, the monogamist Mormons say the polygamous Mormons are taught that they may swear falsely to any Gentile, and that it is not a sin. It is declared that many who in innocence have gone through this ceremony believing it to be right have afterwards been so shocked by it as to induce them to leave the Church and denounce the whole thing.

One of the largest of these nonpolygamous societies is known as the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa. Members of Congress from Iowa who know these people say they are the equals in probity and morality of any people under the sun. No citizens of that State are more highly respected by their neighbors. The members of this Church and their friends of similar societies in Michigan and other western States are imploring the Committee to give them a chance to prove that President Joseph F. Smith of Utah in his recent testimony before the Committee bore false and outrageously unjust witness against the original Joseph Smith. President Smith declared on the stand that Joseph Smith, who was killed at Carthage, Illinois, in 1844, introduced polygamy into the Mormon Church. This the nonpolygamous Mormons, or Latter Day Saints, vehemently deny, and they ask the Committee to give them an opportunity to prove that President Smith did not tell the truth. There are fifty thousand or sixty thousand of these nonpolygamous people, and they are to

this day under the leadership of the sons of the original Joseph Smith. They aver that it is hard enough for them to be compelled to stagger along under the reproach and disgrace of the apostate church of Utah, because in the minds of the uninformed there is little difference between one Mormon and another, without being compelled to endure this false witness.

It is not probable that the Committee will accede to the request to open up this old controversy. But a member of the Committee, who knows something of the high character of the monogamist Latter Day Saints, says he has personally examined some of the evidence which has been submitted to the Committee and he can find no proof whatever that President Smith was correct in saying Joseph Smith had introduced polygamy into the Church. On the other hand, he finds almost conclusive proof that Joseph Smith did nothing of the sort and that the founder of the Church neither practiced nor preached polygamy. In the Book of Doctrine and Covenants of the Reorganized Church of Latter Day Saints it is written: "Marriage is ordained of God unto man, wherefore it is lawful that he should have one wife and they twain shall be one flesh." Again, "Thou shalt love thy wife with all thy heart and shalt cleave unto her and none else." This, it is believed, was the only doctrine of marriage ever taught by the founder of Mormonism. In fact, it is pretty well demonstrated that the Church never taught polygamy till Brigham Young became the absolute ruler of the organization. Members of the Committee say they would like to do justice to the moral and law-abiding citizens who compose the Church in its undefiled form, and who have been preaching repentance to their erring brothers in Utah these many years, but the Committee can not go into that question.

In the foregoing extracts there appear some inaccuracies, but they may be easily detected by referring to the previous chapters. The general tenor may be depended on.

Not only have we given evidence sufficient to convince those whose minds are open for conviction that Joseph Smith was a kind-hearted, noble-minded

Christian gentleman, but also that he stood in advance of the best thinking men of this nation in many things, as we have shown. It might be well to inquire whether Mr. Smith's superior wisdom was natural or whether he obtained it by revelation. To say that it was natural, very effectually destroys the old statement that he was low, ignorant, and lazy. To say that an unlettered youth would become such a sound thinker, so much in advance of other men in America, and that, too, before his thirty-ninth year, is out of the ordinary. Accepting Mr. Smith's own claims and the proofs at hand, we would rather believe that his mind was illuminated by the Spirit of God—that it did “partake of the things of the Father and reveal them unto him—it did guide him into all truth, and did show him things to come.” (Saint John 16: 7-13.)

We have proven his character good. We have answered the vile attacks of the adversary against him. We have shown text after text in the Bible which speaks of just such a work as he performed, and in conclusion we give the Bible text of a Christian: “He that abideth in the doctrine of Christ hath both the Father and the Son.”—2 John 1: 9.

Joseph Smith did abide in that doctrine; he taught the old gospel as recorded in the Bible, but cared little for the so-called modern and changed Christianity. The Church he organized has suffered all manner of persecution, more severe perhaps than any other Church in America, and perhaps in the world; but it yet stands firm as ever and growing more solid and healthy all the while. The reader can safely trust in it. Preachers have preached against

it. Teachers have taught against it. Writers have written against it. All churches have combined against it. It reminds us of Jeremiah's statement: "Mine heritage is unto me as a speckled bird, the birds round about are against her."—Jeremiah 12:9.

It has been slandered, ridiculed, ostracized, and opposed, and yet it moves steadily on. All the combined forces of earth and hell have not been able to overthrow it. It is safe, it is worthy, its doctrines are able to save.

It has in it the elements of success to withstand all opposing forces, for it is founded on a rock and that rock is the gospel of Christ. To us this is evidence that Joseph Smith was inspired to lay the foundation of the restored Church of God.

Though other churches have from time to time changed their doctrine, the true Latter Day Saints have never done so, though attacked from every quarter. This is good evidence that it is from the unchangeable One. It is in harmony with the New Testament church in organization, in doctrine, in the gifts of the Holy Ghost, and in practice. And we therefore take pleasure in recommending it to the careful consideration of all honest seekers after truth. If "by their works ye shall know them," then we conclude that Joseph Smith was a good man, a man of God, a servant of God, a prophet of God.

met a M^r — who is a canvasser for
Russell's who said in reference
to Joseph Smith
I know all about him I know what
he did in 43. ^{he said I knew Joe Smith} I said how old are
you? he said 73. I said you
must have a marvellous memory
know Joseph Smith seeing you were
born 1846 and Joseph Smith was
killed in 1844.

he also knew of two elders who
took a horse out of a cart and
declared that they had power to make
the cart go without the horse. in
3

Milton Rd 41







